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S. S. JONES, PUBLISHER AND PROPRIETOR.

Literary Department.

For the Religious-Philosophical Journal.

The Life Stream of Man and Woman.

By Mrs. J. A. SUNDERLIN.

Upon the banks of a tiny stream,
Far from the world's wide ways, did gleam
Like a river thread, and wound along
Through moss and bowers with murmuring noise.

There played two children, a girl and boy,
Among the pebbles in childlike joy;
And each so happy and full of glee,
Seem'd like the rivulets in nature free.

The woodwind on the bank grew wide,
And I saw these playing still beneath.
The stream, each gathering flowers that grew,
Upon its banks, in the glistening dew.

Or climbing trees where the wild birds sang
In the branches, which o'er the waters hung,
Then away with the buttery and bee
In a chain among the blossoms free.

Thus rolling upon the meadow green,
Which fringes the banks of the sunny stream,
And going away in the bright blue dome,
Where the sunlight streams from its far home.

And tinges with gray the mountain crest
And the eagle's home, in her lofty nest,
And they gaze on the glory with wondering eye,
Till weary of searching the bright blue sky.

They fall asleep in a golden dream;
And the hours speed on with time pauses;
And none could doubt but nature soothed,
Such her treasures upon each child.

That God made the sunshines, the fruits and flowers,
Alike for both in their youthful hours,
But as time sped on, a change came o'er
The two that seemed so equal before,

For the stream had grown to a river strong
And I saw but one that wandered along
By its banks, to gather on every side
The wealth of fame for his manhood's pride.

From the hills of learning of ancient love,
He colossed the wealth of mind in store,
And the world's bright laurel he gathers now,
To crown with honor's mantle many a bower.

But where is she, who strayed by his side?
Gathering treasures where the stream did glide
The same smile, in their youthful hours,
Gathering glories from nature's bower.

Ah! 'tis the world has said the time has come
When her sphere is only with her home;
That God had bestowed the rarest efforts
Upon only those of mankind's worth.

That the rise of life with its jewels so fair,
Brings wealth to the mind and the intellect rare,
Were only a gift by that bountiful hand,
Preferred most surely, for none but the man.

Oh selfish man! when treasures by thee,
On the river of life are gathered so free,
That you covet them all and think they were made
By a partial hand at thy feet to be laid.

[From the Baltimore Telegram.]

BALTIMORE.

Spiritualism, as taught by the Angels.

BY WASH. A. DANSKIN.

T. W. H., J. S. T., AMBROSE L. and MARY W. will find answers to their questions in a small volume entitled, "How and Why I Became a Spiritualist," the fourth edition of which was published and is being rapidly sold.

We will endeavor to reply to other inquirers in our next number.

We had intended this week to relate some incidents that occurred during our earliest investigations, similar in character to the "Flower Manifestation," given last week; but the spirit of one to whom we were fondly attached when she was a dweller upon earth, desired to present some thoughts upon the Spiritual birth and education of children.

She had two darlings to greet her entrance to the life. Another whom little form was laid with her in the grave, both mother and child having fitted from earth almost in the hour of its birth.

She was a devoted mother when here, and she and her little ones have oftentimes revisited us, and given bright and beautiful pictures of their home with the Angels.

THE BIRTH AND EDUCATION OF CHILDREN IN THE SPIRIT-WORLD.

What myriad of those little beings who come from the invisible—from the vast depths of the infinite and unknown—from the interior recesses of the laboratory of nature, where all the primates of matter congregate, and their interior spiritual essence combine; forming in their aggregation not only the physical body, but the living soul—how many of these beautiful entities are brought forth into the external, and pass like shadows from your sight?

What lamentations fill your homes daily! How many weeping mothers refuse to be comforted?

Is there indeed any form of consolation known to those who claim to be the spiritual guides of the world?

When the frenzied mother accuses God of injustice, and demands of omnipotence to restore the little one who lies cold and immovable upon her bosom, what comfort has theology for her in this, her hour of despair? What can he do, to whom she has looked up as the appointed ambassador of the Most High, say that will bind the broken heart? When in solemn tones he repeats, "The Lord gave and the Lord hath taken away—blessed be the name of the Lord?" does that bring the rebellious spirit into submission? Not at all. She who matin bows within her embryonic form of life; she who has given of her love, her hope, her aspirations; who has

drawn from every department of her nature to give sustenance to this little form, while it was yet unconscious of its claim upon her affections; who bears all the pangs of labor in giving it to the earth; who nurtured it with the life current flowing from her bosom; she whose deepest joy was centred in its smile—can she bend her buried spirit and say, "Blessed be the name of the Lord?" No! Her cry is, "Give me back my child! Give me back my child! Oh, cruel, cruel Master, strike, strike, but this! Take all I have, but give me back my child!"

One section of the church tells you that unless ceremonies are performed over the child, its spirit cannot enter the Kingdom of Heaven. Another representative of that venerable organization, some years ago declared that hell was paved with infants' sculls. Time has developed better views, but still there is no conception among theologians of the condition of children who have passed from your world. Theology has never attempted to solve this problem. It only tells the mother that this is an affliction visited upon her by a wise Providence, to lead her to eternal salvation. Thus it leaves her without intelligent consolation. Her child is dead, and if she lives a life acceptable to Deity she may hope to meet it in another world. But this is all that she must ask.

SPiritualism—that beautiful Gospel which will in time dispel all the sorrows of earth, comes like the dew to the parched flower, revivifying and reviving the drooping heart of the mother. It does not with somber countenance affirm that the Lord created a little child from earth in punishment of the wrongdoing of its parents. It says, "Mother the laws of life are immutable. No suspension of this action can ever occur. If you would bring into life healthy, happy and well developed offspring, you must study the laws that govern the reproductive forces of your nature. You must bring to the Yarmouth of your offspring healthy and harmonious conditions.—While that offspring is in its embryonic state, you must draw closely into rapport with the divine mind, as manifested in the operations of nature, and concentrate upon the yet unformed child all the nobler influences at your command. While your physical structure gives symmetry to its body, your mental condition will be reproduced in the mind. And when once the laws of generation are understood and properly respected, children will not be born from their cradles to be hurried to the grave. When the Divine Philosophy now called Spiritualism—has shed its radiance upon the world, the grosser sensual conditions will disappear, licentiousness and debauchery will no longer deface humanity, and children will not then, as now, be the offspring or representatives of the lower animal appetites. But until this higher condition is reached, the mother asks what has become of my child? Where has it gone? Will it know me if I am so fortunate as to see it again?

Mother, let your heart be at peace. There is no law in the Divine Economy. Infinite Wisdom and Infinite Power do all things well. Because through thy ignorance, the generative powers have left the child in a more or less earthly condition, do not imagine that it remains in its unfinished state throughout the endless ages. Abler hands and wiser heads than thine take the little one in charge, and it unfolds its germinal powers with greater rapidity than it would have done if left with thee. The infant does not remain an infant. All grades of childhood have their growth, as naturally, and sometimes more healthfully in our sphere than in yours.

When, in consequence of the imperfections of the physical body, the little spirit cannot properly retain its hold upon the grosser master of earth, it is released, there are those who are drawn by love of children to your sphere, and by a magnetic influx give strength to the struggling little one, and thus assist at its spiritual birth; and while the earthly mother is weeping over the inanimate form of her child, the spirit is resting upon the loving bosom of one who will nurture it as tenderly and guide it more wisely than could the mother.

When children are transplanted to our realm, their growth and progress are more rapid than with you, because the laws of life are better understood by us who live in the world of causes, and those who have the care and cultivation of children in this world are far in advance of the nurses and pedagogues of your mundane sphere.

While all the joyous sports in which children can indulge are multiplied here, the cultivation of the intellect is ever a feature in their training; here the little one is not held to the alphabet, the primer, or the spelling book, to gather knowledge of letters, syllables and words, but as the young faculties expand, they are directed to the manifestations of life and circumstances around them. They are taught when gazing upon the flora beauties of this sphere, that they must seek not only to know the relation of the stamen and pistil, but petals, bracts, and leaves, to the laws of which atoms are drawn from their primitive associations, and made to blend in the form of beauty. They are taught to seek knowledge of those laws by which fragrance is distilled and exhaled from the flower. Thus the power of thought is developed, and analysis and synthesis are among the studies of the pupils in our primary schools.

When these simpler combinations are mastered, the mind is led to the contemplation of higher themes. Our pupils pass on and on, as the faculties are unfolded and the intellectual powers are expanded, through all the many informative, animate and inanimate, until they penetrate the sphere of nucleic worlds. There they are taught how planets are formed, what relation they bear to the solar orb, how they are drawn into their orbits, and by what laws their revolutions are governed.

But while these lessons, appropriate to our

sphere, are being gained, the pupil is not permitted to lose knowledge of those from whom he derived his birth in the earth form.

All children who have been drawn from earth, are returned frequently to the scenes with which they would have been familiar. The infant is never allowed to forget its mother. The guardian spirit brings it tenderly to earth, and lays it in the mother's arms. Often, when in slumber, the fond mother dreams of the little one whom she thinks is lost, that little one is nestled in her bosom or playing about her pillow. As the child advances in age, it is brought to earth that it may acquire knowledge of that life from which it was prematurely taken.

It is natural that every child of earth should have some of the experience of earth. They are therefore brought into the midst of the family, participate in the play of their little brothers and sisters, observe the thoughts and listen to the words of their parents. They are thrown into other associations; and when once it is known that your loved ones, though unseen, are near, how circumspect will you become.

What youth who loved and respected a fond mother, would indulge in profligacy or enter a house of dissipation or debauchery, if he knew that mother's eye was upon him and that mother's heart sorrowed over his degradation?

Spirits witness all your conditions. They see your trials and temptations, they rejoice over your victories.

There is no department of knowledge, but of right belongs to man. He has been made in the image of God; genetically, he posse ses every faculty—in finite degree—that is inherent in the infinite mind. He has not been so imperfectly constructed that he can fall into decay. While the body crumbles, the spirit is immortal, and whatever knowledge it fails to gain in this mundane sphere, will be gathered in the eternal future, and will look upon the shadows through which he has passed as merely the background that throws out more distinctly the brilliant colors of his life picture.

SPIRITUALISM.

Milton's Paradise Lost with Variations—The Devil and Diabolism—Spirit Pre- sent.

From the Troy Times.

Apollo Hall was crowded to its utmost capacity last evening by hundreds of people who were prompted by curiosity to hear and see the last spiritual star that has fallen upon our local planet. Not only was the hall crowded, but the outside galleries were filled with spectators who could not get near enough to see the scene.

Mr. Wilson is a very terrestrial looking person, and when he becomes a spirit we should judge that he will weigh about two hundred and fifty pounds less than he does now. After singing by a choir of three persons he arose and began his discourse by remarking that as he was walking the streets yesterday he passed a couple of gentlemen, one of whom said to the other "that is the spiritual speaker spoken of in Monday's Times." Some conversation ensued on the subject, until one of them said that he believed Spiritualism was true, but that it was the devil.

From these words the speaker took his text, and discussed on "The Devil and Diabolism" for almost two hours. At the outset he asked the question, pertinent, so he said to the subject, "Is God master or master?" The natural result of the doctrine taught by the Church would be asserted, lead to the idea that God was master, in that the devil gets the wholesale traffic in souls. Is this Devil mud-saint or little devil? Is he a spirit of evil and physical being or an ethereal and spiritual creature? Is he coequal with or subordinate to man? After asking these questions the speaker discussed the devil as a spiritual being, and quoted copiously from Milton's "Paradise Lost."

A battle between the Almighty and Lucifer was described in language certainly graphic enough. Dead spiritual horses, broken spiritual carriages and dead immortals covered the battle field.

Satan was defeated and retired in good order. During the night he invents hellish engines of destruction and prepares for the fight on the next day. When the sun arises the hosts come together again and God's army is defeated. He delegates to His Son the command of the army of heaven. Another battle occurred and the devil and his angels were conquered. "Tell me, Christians," said the speaker, or the spirit which he gave the audience to understand was talking through him, "what security can I give you Spiritualists, if we assert to your doctrines, that we will not have another rebellion in heaven if some of our ambitious Americans get there?" After he had recited the world God is represented as resting from His labors, looking at His handiwork as a pleasant and damnable contemplation to a top. Satan calls the damnable and abominable and sets on a string of motion master which is all ablaze; (vide Milton's Paradise Lost and the Miltonian Tablouex, an exhibition patronized by all the churches in the land) the Devil designs a plan for marring the symmetry of God's creation. Although he is God's prisoner he leaves hell and goes into the Garden of Eden. Where is God? His castle is in danger! His own image is being polluted! Where is God? Asleep and lost while the enemy is sowing damnation! This is a strict definition of the doctrine of original sin. God is a failure, and immortals are quite willing to give ten dollars to certificates that they have got something inside their heads as well as outside.

What does Spiritualism do? The grave has lost its terror for us. There is no death—merely change. Man, the last link in creation, is become the first link in eternity. It has taken the field as an iconoclast, and is striking deadly blows at the temples of error.

Mr. Wilson then spoke of some of the spirits which he said were about him. One was named Lansing and formerly lived in the "burgh." He was when in the flesh a minister, and it was living now would be about thirty years of age. He died in Auburn. Another, named John Benedict, twenty years ago lived in Albany. Fifteen years ago he lived in Troy. A spirit whose name the medium understood to be that of Mr. Benedict kept the Troy House, and that his death was occasioned by an unbridled use of ardent spirits. Mr. Bennett must be a fraud, as no one of that name ever kept the Troy House. The West Troy spirit named John Delaware, who formerly ran a grocery, was also announced as being present. A few statements relative to this person were given, and they were recognized by several.

At the conclusion of his effort the speaker promised a sanguine to-night, at which he hoped to have present a "lot of spirits"—admission twenty-five cents.

Here, the speaker, or spirit, threw down the gauntlet to clergymen to discuss with him the proposition that whatever the dominant church has persecuted and cursed in the past has proved to be the salvation of the race in after ages. Did the Devil tell the woman a lie when he said, "Eat of this and ye shall not surely die"? The orthodox sect say that he did, yet Eve lived seven hundred and twenty-nine years after that—a good long day, and longer than any of us shall live. Man ate the fruit, and God made him die. But God has redeemed him, says orthodoxy. Then God has made a concession that he was wrong.

We have got the Devil associated with God to carry out the Almighty's purposes, yet the church denounces his Satanic majesty. All our greatness, all our religion, has come from that entrance into the garden. Man was naked, and knew it not. He stood, and knew that he was naked. This sin brought toil, and toll brought skill, science, education and all that befits a noble and noble life. Cain's sin was also detected upon him, and it was claimed that sin brought to man a curse. The life and doings of Jesus were also spoken of. Born of uncertain parentage in a manger, He was cured as a Devil. To-day He is the deification of humanity. Judas has been cured for his crime, yet the day will come when the name of Judas will glow with the light of heaven. Judas is really the author of the plan of salvation. For that purpose Jesus said that he was created. Without him there would have been no betrayer, no crucifixion, no resurrection of Christ, no salvation. He performed his mission, and why should he send him to hell and Jesus to heaven as a mediator for us. We do not enter a plea for Jesus, but for fore-ordination—an orthodox specialty. In the early history of the Christian church it was bitterly persecuted, but as it grew stronger it turned its tables, and the speaker said that the bloody doings of the Romish church are too terrible to repeat; in this age of enlightenment, Luther, Melanchthon and Calvin came and were persecuted by the church as Devils. To-day they are venerated. Methodists a century ago were persecuted and their doctrines called diabolical. To-day we boast that their church steeples are four times higher than any others; consequently they are four inches apart; however, they are not less than 210 pounds of inorganic elements, namely: 30 pounds in the grain, and 180 pounds in the straw. This is a striking proof of the importance of condensing the straw upon the land. Barley takes 213 pounds—23 in the grain, and 160 in the straw. Oats take 316 pounds—32 in the grain, 30 in the husks, 54 in the chaff, and 200 in the straw. A crop of turnips, of twenty tons per acre, when removed off the land, carries off 650 pounds of mineral matter. Potatoes, including the tops, take off 580 pounds, the tops containing about 400 pounds. Cabbage carries off nearly 1,000 pounds.

It will pay the farmers to study these figures. The more intimately he makes himself acquainted with the constitution of his soil and subsoil, and of the chemical effects of his manures, and of the needs of his prospective crops, the better qualified he will be to adapt one to the other, and the more likely to reap bountiful harvests.

The scientific history of man was next treated, the object of the speaker being to prove that all great inventions and discoveries were looked upon when made as the works of the Devil. Galileo promulgated the theory of the revolution of the stars. The church made him sign a recantation. He was instigated to this by the Devil, but inspired for a moment with a thought that would not let his lips remain closed, he uttered the words, "It does move." Back to prison an aged man, he ended his days, and to-day philosophy puts to shame his persecutors. Newton suffered because of his discovery of the law of gravitation, and the man of Mayence was persecuted for inventing printing. He was looked upon with horror. One man made a table in thirty days; less time than it would take a thousand priests! Away with him, he is useless to the world. But the Devil, it is said, is doing well to-day; these are showing him to his very centre! Go into the offices of the New York Ledger, Harper's Weekly and the Herald (he might have added the Troy Times), and look at the four, six, eight and ten cylinder presses—talking machines—that are scattering the seeds of intelligence throughout the country, and say if you can that this Devil of printing has not grown to be a power. Who does not know that Hugh Miller went mad trying to reconcile Christianity and geology? Now, the latter is a recognized science. The electric Devil of a few years since now beats time five and a half hours in a fair race from London to San Francisco. God is everywhere. The progress of his electric currents brings Him nearer the earth. It is velocity concentrated and is God among men. Pantheology was condemned in its early days. It contradicted the bible and said that men's thoughts were in their heads instead of their braincases. To day this philosophical Devil is an acknowledged truth, and immortals are quite willing to give ten dollars to certificates that they have got something inside their heads as well as outside.

In fact, there is scarcely a subject in the whole range of science, that is not thoroughly discussed, and many facts advanced in reference thereto, that can not fail to interest and instruct. Under the Head of "Field Crop," the authors treat of many subjects that should be familiar to every farmer.

For particulars in regard to this book, we advise our readers to address one of the authors, Lyman C. Draper, Madison, Wis.

The Atlantic monthly for March is before us, and as usual is a gem worth placing on the best shelf of our library. Field, Osgood & Co., publishers.

The Radical for March is as usual full of good reading matter, and cannot fail to attract the attention of the thinking mind. Terms \$4 per year. Address S. H. Morse, office of the Radical, Boston.

The Knicker is a new monthly magazine, devoted to the elevation of the Race. It is well worth the price of subscription, \$1 per year. Address C. L. Van Allen, 171 Broadway, N. Y.

Harper's Monthly for March is certainly a valuable number. Its illustrations are fine; its drawings of a high moral bearing, and its "Drawer" full of sharp sayings. Send for it. Address Harper and Brothers, Franklin Square N. Y.

[SINGLE COPIES EIGHT CENTS]

VOL. VII.—NO. 24.

Literary Notices.

A HELPING HAND FOR TOWN AND COUNTRY: An American Home Book of Practical and Scientific Information covering House and Lawn; Garden and Orchard; Field, Barn and Stable; Apiary and Fish Pond; Workshop and Dairy; and the many important interests pertaining to Domestic Economy and Family Health. By Lyman C. Draper, Secretary Wisconsin Historical Society, and W. A. Croffut, Author of "The History of Connecticut," Etc. Introduction by Horace Greeley.

This is a splendid volume for those who desire a book containing useful information on almost every conceivable subject. We are personally acquainted with one of the authors, Lyman C. Draper, and know him to be a man possessing rare intellectual attainments, and well adapted in every particular to compile a work of this character. For a long time he has been Secretary of the Wisconsin Historical Society, acquitting himself in such a manner that he reflects honor, not only on himself, but the state whose interest he is subserving.

The following is a brief synopsis of the contents of the work.

Introductory Essay, Horace Greeley; History and Progress of Agriculture; Soil; Tillage; Plowing; Draining and Irrigation; Field Crops; Trees; Vegetables and Fruits; Garden; Field Crop; Fruit and Flower; Tools of the Farm; Word for the Farm; Live Stock; Poultry; Bees, and Fish Culture; the Dairy; Architecture of the Homestead; the Workshop—Tools and Implements; Farm Economy; Domestic Economy; the Kitchen and Dining-Room; Family Health; the Cream of Facts.

A book of this character, containing over 800 closely printed pages, can not be correctly represented in a brief notice. Speaking of wheat, the authors say:

"An average acre of wheat carries off with it no less than 210 pounds of inorganic elements, namely: 30 pounds in the grain, and 180 pounds in the straw. This is a striking proof of the importance of condensing the straw upon the land. Barley takes 213 pounds—23 in the grain, and 160 in the straw. Oats take 316 pounds—32 in the grain, 30 in the husks, 54 in the chaff, and 200 in the straw. A crop of turnips, of twenty tons per acre, when removed off the land, carries off 650 pounds of mineral matter. Potatoes, including the tops, take off 580 pounds, the tops containing about 400 pounds. Cabbage carries off nearly 1,000 pounds.

The more intimately he makes himself acquainted with the constitution of his soil and subsoil, and of the chemical effects of his manures, and of the needs of his prospective crops, the better qualified he will be to adapt one to the other, and the more likely to reap bountiful harvests.

The natural character of the land indicates what crops should be put thereon, and what varieties will most profitably modify it. The relation between the plant and soil is very intimate. Each field will best support a vegetation suited to its own nature; and though this may be counteracted to some extent by the efforts of the agriculturist, yet on the cessation of these efforts the vegetation returns to its original type. The loss of plants for certain minerals confines them to very narrow limits; and where the mineral is diminished in amount, or removed out of the soil, the plant disappears. This frequently occurs in fields which have been limed; the character of the weeds is changed, and a new set of plants, which delight in lime, displaces the older growth. The hemp, flax, nettle, and all of the botanical family utriculus, floridaria, salsola, safflower, asparagus, glasswort, and saltwort, in soda soils; and the leguminosae, as clover, beans, and peas, prefer soils which have plaster as a constituent.

In fact, there is scarcely a subject in the whole range of science, that is not thoroughly discussed, and many facts advanced in reference thereto, that can not fail to interest and instruct. Under the Head of "Field Crop," the authors treat of many subjects that should be familiar to every farmer.

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Religio-Philosophical Journal

S. JONES,
EDITOR, PUBLISHER AND PROPRIETOR.

Office, 187 & 189 South Clark Street,

Laws of the
RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION,

CHICAGO MARCH 5, 1870.

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3. The court has decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncalled-for, is *prima facie* evidence of intentional fraud.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 10, 1869, it will be found to be "Paid to Dec. 10, 1869." It means 1870. If he has only paid to Dec. 10, 1869, it would stand thus: Smith J.—Dec. 10—9, or perhaps, in some cases, the two last figures for the year, as 78 for 1870, or 66 for 1869.

Any sum sent money to this office for the JOURNAL, should be careful to state whether it is for renewal, or a new subscription, and write all proper names plainly.

4. All letters and communications should be addressed to S. J. JONES, 189 SOUTH CLARK STREET, CHICAGO, ILLINOIS.

(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. X.

EARLY HISTORY AND DEVELOPMENT
OF JESUS.The Question of "Mind Shades" again considered
—Reuben Field, the Wonderful Prodigy—The Ancient Chaldeans.

For three numbers of the JOURNAL, we have traced the early life and history of Jesus, giving interesting events connected therewith, showing conclusively that a high order of spirits were the ones mainly instrumental in placing this "scheme of Salvation," in regard to which the various Orthodox Commentators have expatiated so largely. Though we have given many facts connected with Christ's development, we have only thrown a little twinkle on this magnificent theme of development, giving you a slight inkling of reference to the beautiful results produced by nature's forces, when controlled by the high intelligence in the supermundane spheres. Christ was emphatically a "work" of the Spirit World. Perhaps no child ever came into existence, whose advent was watched more closely, than that of Jesus.

He was, as Saint Luke said, filled with the Holy Ghost even from his mother's womb, and during his whole life, he was attended by wise sages who first designated his mission.

Not only was this developing process carried on during his embryonic growth but afterwards also, as previously stated. The little seed when it germinates, sending forth a beautiful green stalk, and then, perhaps, a flower glistening with rainbow tints, needs nourishment adapted to its wants until its final growth is complete. So with Christ. His development had to be conducted on a systematic plan in order to produce the desired result. He was intended for a moral reformer, a revolutionist, an iconoclast, and nobly did he fulfil his mission. Grand were his conceptions; beautiful and rhythmic his flow of thoughts. Within his mind were intellectual fields of blooming flowers, on which the muse could repose and send through it those pulses-thrills that made him teach doctrines so pure and noble. His mind was prepared for the work intended as systematically as the farmer would lay out a field for sowing grain, or the engineer a rail road, or the artist the outlines of a painting, or the sculptor the figure of his intended design. The spirit circle that had him in charge knew what they were about, and proceeded to work systematically.

Children of earth, little do you appreciate the grandeur of man's mission. It is transcendental grand and beautiful. When sons of ages shall have passed away, and you have passed through those successive grades of development necessary for you, you then can make more rapid progress,—can stand on that high pinnacle, where you possess power to chain the thunderbolt, or send through the arched sky the forked lightning, control the formation of nebulous matter, and direct the course of the winds—then, oh then you will fully appreciate the grandeur of man's destiny. We pause here, and our mind shrinks within itself at our littleness, insignificance, compared with those who have passed over the shining river eons of agesago.

But we will retrace our steps. To contemplate the grandeur of man's destiny, have it impressed upon our mind so vividly, unerves us, and in the contemplation of our own littleness, we become ill-adapted to pursue the discussion of any abstract subject. In speaking of the development of Jesus, we stated that the

wise sages knew what they were about, and acted accordingly. Their work was systematic, in order to produce a given result. He was, as said before, intended for a moral reformer, an iconoclast, a model man, one that would truly reflect the motives of those who developed him. The human mind, in one sense, is a field, and the angel world in surveying its make-up, its peculiarities, so regard it, and in bringing into action certain faculties, they act on one part of it, the same as the farmer would cultivate one field for a particular crop. Christ was not a mechanist, an engineer, an artist, or a sculptor—he was simply a moral reformer, for he had been developed for that purpose. The "mind shades" that had been given to the embryonic germ, acted in a specific manner, and produced the result anticipated. If the circle of spirits that had him in charge, had acted in the same manner that the one did that developed Raphael, he would have been an artist and not a reformer. If he had been acted upon, in the embryonic condition like Rossini, he would have become a musician. Rossini was a most remarkable musician, and in him we have an example of the wonderful effects that can be produced on the embryonic mind, through the instrumentality of the mother, and the action of a spirit circle. It is true, he came of musical parentage, and so absorbed was his mother in the practice of her profession that her sleep she was constantly dreaming of hearing the most exquisite music. His father was a trumpeter, and his mother sang on the stage during a great portion of Rossini's embryonic growth. It is true that all of these conspired favorably in his development, but we here desire to say that dreams or visions are far more potential and grand in their effects, than hereditary influences, or the direct action of the mind of the mother. In a dream all the powers of the mind are quickened; the fancy enlivened, the views more comprehensive and clear, and there seems to be a cerebral illumination that brings all things within the scope of the faculties. Such being the case, the incidents seen in a dream or vision, are first impressed upon the mind of the mother, and the effect thereof is transmitted to the embryonic mind. Thus the vision which the mother of Columbus had of a large country, made a "shade," or representation of that country on the embryonic mind of Columbus, and he knew there was an America, for the "mind shade," existed within him and could be so plainly discerned there by an angel hand, as you could see the sketch of the artist on paper, and it was thus an "inward monitor," that was constantly urging him to renewed exertions. In Rossini, too, we find the same characteristics. Before seven years of age, he stood upon the stage, and astonished the world with his rare musical ability. At fourteen, he was a director of a traveling musical company. He was wonderfully intuitive, and seemed to regard thirteen the most unlucky number. He died on the 13th of November.

We give these illustrations in the history of different characters, to show more fully the process of development, as conducted by the angel world, in the embryonic growth of Jesus, and to show that our position is based on common sense and natural law, and that in not a single instance have we advanced an idea in connection with him, that can not be easily sustained. These ideas, it is true, have never been heretofore advanced, but when closely examined, no one will attempt to refute them, and all will be willing to admit that they have learned an important lesson in connection therewith. We here take this method in the investigation of our subject in order to render our pathway clear, and bring our ideas near to the understanding of the general reader. Prodigies are not an accident. They are formed in accordance with the unerring laws of nature, a power outside of the mother, directing those forces that can control in such a manner as to produce the desired result. At or near Warrensburg, Johnson county, in Missouri, resides a poor widow, who has a son, Reuben Field, a mere boy, untutored, and seemingly almost incapable of literary culture, who yet possesses most remarkable powers of mental calculation. And evidence of this, among many other evidences that might be cited, a gentleman of Saint Louis, who had heard of his possessing this faculty, sent him the following figures, viz: 145, 145, 145, 145, asking him to square this number mentally, that is multiply the number by itself, and send him the result, with the time taken to perform it, scarcely believing, however, notwithstanding the extraordinary accounts related of him, that he would be capable of the task. In this, however, he was mistaken, as were others to whom the proposition had been named. A letter has been received by the gentleman named, from a highly respectable and reliable citizen of Warrensburg, who states that in three minutes' time the boy Field mentally and accurately pronounced the result, 21,067,113,159,163,117,011,025, or written in words, twenty sextillions, sixty-seven quintillions, one hundred and thirteen quadrillions, one hundred and fifty-nine trillions, one hundred and sixty-three billions, one hundred and seventeen millions, seventy-one thousand and twenty-five.

Though such exhibitions of mental powers of calculations as the one exhibited in the above, are not altogether unheard of, they are nevertheless exceedingly rare. In this instance it will appear all the more marvelous when it is stated that this boy, Reuben Field, is almost entirely uneducated. Indeed, the letter referred to above says Field maintains it is "of no use for boys to go to school, as he can't learn anything, and never could." In fact, except in this matter of calculation, in which he is a marvel, he is said to be "very ignorant in all other matters," hay, uncouth, disposed to wander idly from place to place, and worst of all, perhaps, "is very fond of drink." Yet, the letter states, "he can repeat the eighty-seventh line in multiplication backwards and forwards, and does many marvelous things in calculating mentally." These prodigies are made for a specific purpose,—often by a spirit circle in experimenting on the nature of the forces within their control. It would be impo-

sible to quicken all the faculties during the embryonic growth to the extent that his "calculation" was. The physical organization could not withstand the pressure of such an active mind; and while the attention of the spirit circle is directed entirely to one organ, others are left very weak, as in the case of Blind Tom, Zera, Colburn, and Reuben Field.

These "mind shades" that are projected on the embryonic germ, shape its future destiny, and under the influence thereof, it becomes a sculptor, artist, musician, poet, engineer, chemist, or astronomer.

The ancient Chaldeans were proverbial for their astronomical knowledge. The Chaldean standing on the cleft of a mountain, and with map in hand tracing the constellations, felt truly the grandeur of his mission. A circle of spirits devoted to astronomical knowledge, were hovering over that nation, sending down upon embryonic germs, here and there, "mind shades" that made astronomers. They could scarcely realize the grandeur of these unseen forces. Why, dear reader, your distinctive traits of character were given you in the embryonic condition. Your "mind shades" make you what you are.

Christ could not have been a reformer and at the same time an artist, sculptor, musician and mechanic. The human mind will not bear all these varied developments on this earth.—Time is not sufficient to bring them all out.—That circle of spirits that devote their time to simply building up an embryonic germ, well balanced in all its parts, know well that it will not become distinguished on earth. Such a being will be like the Centaur plant,—his unfoldment is gradual, all parts of the mind ascending upward on progression's ladder together. It is well distinguished as an artist; for these "mind shades" that were impressed on the embryonic germ, made him such. Beautiful landscapes, fields of flowers, rippling streams of water, meandering around among mossy banks, were given in vision to his mother, and the result was the embryonic germ was affected thereby, and he came into the world prepared, as it were, for the work designed him. Washington was given his peculiar traits of character in the embryonic condition. Caution and intuitive sagacity, combined with a comprehensive judgment, adapted him for a peculiar purpose.

In regard to these "mind shades," they can be imparted to the embryonic germ in various ways.

1. By the direct act of the mother, psychologizing the germ, the same as one person can psychologize another by a direct act of the will.
2. By influences that control the action of the mind of the mother, accompanied with strong emotions or sudden excitement.
3. By a spirit circle who act upon the mind of the mother through the instrumentality of visions and dreams.

Now, it is a well known fact that the mind of the mother directed closely on the embryonic germ during a certain stage of its development, will cause it to tremble,—will send through its sensitive organism little pulse thrills, will cause it to move delicately, the same as your breath will the flame of a candle that is placed some distance from you. Little does the world understand the delicate connection existing between the human mind and the embryonic germ, and the influence for good or evil that the former has on its development. Now, bear this in mind, mothers, that the embryonic-germ-mind,—receives its nourishment from your mind, as well as its physical organism nourishment from your body. If your system is tinctured with scrofula, that of your child will be also; if your mind is tinctured with licentious thoughts, your little embryonic germ will surely become a prostitute. If you lie, steal, act deceptively, remember that the little monitor, the embryonic germ, will tell you of it in after years, when it proves true to the mind marks you have given. The mission of mothers then, is transcendental grand and beautiful. The mother who will study these beautiful laws that govern the connection between herself and the embryonic germ, will not feel like entering the festering pools of politics, but will try and raise children that will remove this festering pool. So long as mothers will not study this law, just so long the world will be cursed; just so long corruption will stalk abroad over the land; just so long will the body politic, burn and seethe and irritate, until it breaks out in a sterility cancer,—a revolution that shall pu...it.

Now, bear this in mind that you can psychologize this little germ, mother, and give it such traits of character as you like. A mother eats pickles, becomes permanently fond of them, and the consequence is, this passion or taste is indelibly imprinted on the embryonic germ. Another becomes beastly intoxicated, and the result is the little embryonic germ, innocently nesting in the womb, is stamped with this hideous trait of character that the mother possessed. Well may it be said that the sins of the parents are visited upon the third or fourth generation, for no true expression was ever given utterance. For one person to psychologize another, he first establishes a mental and physical rapport,—oh here is a grand law that we will unfold to you by and by,—but with the mother it is established at the commencement of the growth of the embryonic germ—she is *taut* in mental and physical rapport with it,—and she can, if she chooses, project thereon certain characteristics that will fit good or harm in the great future. We know that it is a fact that one half of the world are struggling against the influence of these "mind shades" that were given them by a licentious mother, whose mind was a field for the carnival of licentious thoughts and dreams and who little knew that the effects thereof was transmitted to the embryonic germ.

(To be Continued.)

THEME INDEX.

We are in receipt of the first number of the above named paper, published at Toledo, and edited by Rev. Francis E. Abbott. It is ably conducted, and is an advocate of Free Religion. We wish it abundant success.

OLD THEOLOGY—MOST DESPERATE STRUGGLE FOR POWER—OUR NEW STORY.

In this number will be found the introductory to a new story, which will commence with No. 1 of volume eight. It is a bewitching story, founded on spiritual facts—and will continue from number to number until completed. It is a story in which all who read it, will be deeply interested. Two more numbers close the present volume. Now is the time for all who wish to do the JOURNAL, a good turn—do their friends good—do a good deed, tending to the elevation of the human mind, to push the RELIGIO-PHILOSOPHICAL JOURNAL into the hands of all liberal minded people throughout the country, for three months, at least, at our extremely low rates of fifty cents for a trial of three months. It will be an easy matter for each one of our old subscribers to send us at least one new trial subscriber, and many can be won in three, five, or more by a little effort. Let us all work together, brethren, for the enlightenment of the world. Old theology is making a desperate effort to bind the mind. The Ecumenical council at Rome is now in session for that purpose, as every body knows. The Protestant Ecumenical council is soon to meet at Pittsburgh for the same purpose.

The Romish Church has duly promulgated twenty-one Canons, or dogmatic formulas. We quote the three last, viz:

CANON XVIII.—Whoever says that the power necessary for the government of a civil state does not emanate from God, or that one is not bound by Divine law to submit himself to such power, or that such power is repugnant to the natural liberty of men, let him be anathema.

CANON XIX.—Whoever says that all rights existing between men arise from the political state, and that there is no other authority besides that constituted, let him be anathema.

CANON XX.—Whoever says that the supreme rule for public and social conduct is in the law of the political state, or in the public opinion of men, or that the judgments of the church concerning ecclesiastical discipline do not extend to such actions, or that there may be something alien to civil rights that is not allowed by church rights, let him be anathema.

CANON XXI.—Whoever says that the laws of the church have no binding power, except so far as they are confirmed by the sanction of the civil power, or that this civil power has the right, consequent on its high authority, to pronounce judgment or decision in matters of religion, let him be anathema.

These canons set forth and declare exactly the doctrine which is set forth and declared by the Protestant doctors of divinity in their call for the Pittsburgh assembly. They affirm precisely the theory of church and state, with supremacy for the church, which these Protestant ecclesiastics propose to affirm at Pittsburgh, and to inject, if possible, into the federal constitution.

So long as that, the only supreme law of the land, is not based on these dogmatic formulas, and contains no recognition of any ecclesiastical authority whatever, your "notorious heretic" will little care how vociferously religious priests may cry, "Let him be anathema." Suppose he is "anathema"—what of it? It is probably quite satisfactory to a citizen of this country to be "anathema" as it would be to live under the liability to be hung up or decapitated, or roasted alive for doubtless that priests are the infallible exponents of the attributes, wishes, and purposes of the Almighty.

One may readily perceive, from these dogmatic formulas, the advantages of living in a country whose organic law recognizes no higher rule of civil action than itself. It will be a sad day in American history when the people shall consent to make the change in law which the ecclesiastical doctors of divinity demand.

Officials are now daily interposing to suppress the circulation of liberal papers. Post masters of the various theological schools suppress the JOURNAL whenever they dare do it, and when they dare not do it, they persuade or ridicule timid people, until they give up liberal papers.

Officials in the interest of old theology, as was done in the South, a few years ago, tamper with the United States mail. Officials assume to dictate what newspapers shall be read by convicts. For instance in point, we donated our paper to a poor convicted felon, now confined in the Ohio Penitentiary, believing, as we sincerely do, that none are so depraved but what they may be elevated and restored by the law of kindness and proper treatment, to the plane of true manhood. The post master at Columbus, Ohio, sent us the following note:

EDITOR JOURNAL.—Pursuant to instructions from the Post Master General, I beg to inform you that your paper, addressed to "J. H. Brown, Ohio Penitentiary," is not taken out, but remains dead in this office. You will please discontinue the same.

Reason.—Enclosed, from Warden, Ohio Penitentiary.

JULIUS J. WOOD, P. M.

B. C.

In this was inclosed the following, from the Warden of the Penitentiary:

"This paper is not admitted into the Ohio Penitentiary. The man to whom it is addressed is here for the murder of his wife, and I do not wish to have him still further corrupted by any such publication as this. Please discontinue it."

R. BROWN.
Warden.

Now the question arises, by what authority does this Warden presume to pass judgment upon the moral effect of this paper? (We assure him we will attend to his case in due time.) But now the question arises, why, as a servant of the people does he assume censorship over the public journals? Let it be borne in mind that it is the character of the paper that his objection goes to, and not a general objection to all newspapers.

It resolves itself into this, he, in accordance with the spirit of the assumptions in the above quoted dogmas of the church, has already foreseen that which will become an established assumption in a short time, unless liberal minds repel it boldly, manfully and unfalteringly, until resistance shall no longer be required—until the fundamental principles of the American government shall be understood and maintained. Let every man and woman see to it, that this spirit of intolerance is crushed. Daily innovations are being made in courts of justice and by officials, upon individual rights, which are akin to those which were, but a few years since, made against the African slave. Their efforts are emboldened by the encouragement they receive at the hands of the devotees of old theology. It is high time that ill-informed men and women arose themselves to action, and resist these encroachments upon their rights, with a firmness that shall forever settle the question, and convince bigots that we as a people have rights, and that those rights shall be respected.

He is Somewhat Displeased!
LETTER FROM A HOOGBOOM.

FRIEND JONES.—Enclosed please find fifty cents, the amount of my indebtedness for the JOURNAL. Please discontinue the paper. If the JOURNAL is to be prostituted to the work of giving eclat to Alexander Smith's book, I care not to have it in my family. And then, to find the editor endorsing the scurrilous sentiment that Jesus was the bastard off-spring of Herod! This, Friend Jones, is creditable to neither your head or your heart. There you have it, in plain words. Many others have precisely the same thoughts, and ere long it will take a practical expression.

You going off in such an inspired strain of eloquence in admiration of this bastard son of the Roman tetrarch, is quite an ingenious method of throwing dust. But with the majority of your readers, Smith's book wont go down, gutter-coat the pill as you may.

But how is it, Friend Jones, you are down on "such a calculating conception," and recently admitted into your press a very scurrilous article on the subject? But now, I assure you to know that by angelic influence this bastard embryo the fruit of lust, was so metamorphosed as to have become purely angelic." How resonant thou, *Cato!*" Was it any harder for this same influence to originate than to metamorphose the embryo?

We are losing faith in the reliability of your spirit communications from Frank's Journal. You remember the Byron family, to the effect that Lord and Lady Byron were most happily reunited. This, the communication from Ilbury J. Raymond flatly contradicts.

Well, Brother Jones, we'll part in friendship. We admire your talents.

Erieville, Madison county, N. Y.

REMARKS.—Thank you, dear brother, for the compliment. All is well. If you do not want the JOURNAL because its editor is liberal enough to give place to authors who may differ in philosophy and conceptions of truth we shall be obliged, per necessity, to loose one subscriber. We have but one regret in regard to the matter.

We perceive you hold a low estimate of the most noble man, the gentle Nazarene, simply because he was born outside legalized wedlock. The unseemly and reproachful epithet, "bastard," is unbecoming in this age of intelligence.

None of natures laws are subverted, nor is the offspring in such cases any less legitimate—in fact, nor in the least degree deserving of reprobation. We do most sincerely regret that an intelligent reader of the RELIGIO-PHILOSOPHICAL JOURNAL should adhere to church dogmas, so destitute of all philosophical merit, as you seem to.

We trust that you are not a prophet, but rather that your desire is the parent of the thought, when you say "many others have precisely the same thought" as yourself, "and by and by it will take a practical expression."

It has already taken a practical expression, my brother, but contrary to your desires. There never was a time when the JOURNAL was so eagerly sought for as now, not even when the old subscribers were making such an effort to increase its circulation, at our lowest trial rates.

Your letter will, we predict, bring us one thousand new subscribers at least within the next four weeks! We can well afford to lose you. Did you ever think, of the fact, that all mankind are mediums of some type?

The means resorted to by individuals to pull down, is in the hands of a higher power, potent to build up, and yet, both parties are inspired to action.

This is truly a wonderful world, of ours, and we human beings are strangely organized and wonderfully susceptible to psychological influences. Man's honest intentions are often the antecedents to result, we little dream of.

Did we not know that the opposition we have encountered, was especially designed by *superior wisdom*, to build up the great institution, that we are but humble operatives in, we should agree fulgred at the conduct of opponents who are found in the ranks of Spiritualism. But having long since learned both by positive assurance from our friends in spirit life, and by practical results, that every person, *without a single exception*, who has by word and deed, striven to do the JOURNAL or this Publishing House an injury, has but exalted both in the estimation of an intelligent public, and we positively assert that no paper ever published, at its age, met with so great a success as the RELIGIO-PHILOSOPHICAL JOURNAL has already attained to. So long as we are fearless and bold in giving utterance to the great truths that well up from the innermost souls of the good, pure and true in spirit life—so long, we have assurance, doubly sure, that Angels shall be our guides, and success shall crown our every effort.

Spirit Communications.

We have a nice book which we are selling for twenty-five cents, two cents extra by mail, filled with choice and well authenticated communications from departed spirits, given among the Shakers, through trance mediumship. It is very interesting. Entitled "A Revelation," &c. Address S. S. Jones, Chicago, Illinois. See Book List in this paper.

PERSONAL AND LOCAL.

We shall publish next week another interesting communication from William H. Wandel, in reference to Spirit Pictures.

D. E. HEAL, of Wisconsin, is doing a good business at healing in Atlanta.

R. D. GOODWIN, M. D., has started on a tour through Illinois and Indiana, for the purpose of Healing the Sick and lecturing. We hope the Doctor will meet with abundant success.

J. B. TUCKER, Trance Speaker and Healer, has entered the field, and his services may be secured by addressing him at Jamestown, Wis.

Mrs. L. A. PEARMALL is doing a good work in Michigan.

Mrs. F. A. LOGAN is still actively in the field at work, and no doubt is doing "good service."

Herman Triville's great work, the companion volume to "God Is One,"—the "Cancer of the Christ Idea in History," will be ready for delivery as soon as the binders can do their work.—Herman Triville has but few equals as a profound thinker and writer.

The Rostrum.

LECTURE BY EMMA HARDINGE.
Delivered before the First Association of Spiritualists of Philadelphia, at Harmonia Hall, Eleventh and Wood st., Sunday morning, Oct. 31st., 1869.
Hypatia and the Platonic Philosophy
continued.

INVOCATION.

Oh! Thou great and wondrous Spirit, strong to create and wise to preserve, we know that in thy majestic hands are "times and tides and seasons." Oh! I teach us the lesson which each revolving period imparts. Already we perceive that the golden summer is gone, the burnished autumn is fading away. We hear the requiem voices of the distant winds, approaching nearer and nearer, and singing the anthem that is passing away; already we feel the cold blasts of the coming storm-kings. The footsteps of the heavy winter are stealing fast upon us. That disclosed to us with the revolving ages.

How wonderful, how good, how provident are all these changes. We know that now that all is stored up under the warm mantle of the white snow, the germs of future life that shall bloom in the sunshine of the coming spring, and the bursting summer. Oh! teach us the same wise lessons prevailing in our own fast flitting lives. Teach us when the young spring of life is past and the burning summer is no more, and the sighing winds of autumn are echoing in our souls and whispering "passing away, passing away."

Teach us when the silvery frosts of winter are pointing with spectral fingers to the unknown land, to which every foot is pressing; O! teach us that Thy providence is in every change; that Thy Fatherly care has provided better for us pilgrims than we can ask, beckoning us on, urging us on to the dear prized presence, where in the ever spring, the ever summer-land, all tears shall be wiped away, and all heart-breaks shall be for gotten, and sorrow no more. We learn from these lessons now from the experience of those who have trodden the thorny paths of life before us. Open Thou a fresh page of wisdom this hour, our great Revelator, and teach some to speak and some to listen to the instruction of the hour, that we may go hence feeling stronger to bear life's burdens, wiser to profit by them, and now and ever nearer, nearer our God to Thee.

Lecture.

Whom am I? This is the question of the hour. What a strange and instructive spectacle are the multitudes of a city. As the thicker gasses over the thronging, busy crowd, that passes hither and thither, he is reminded of the inevitable question, what am I?

The answer, which the contemplation of any one of the multitude brings, proves to him that our brief retrospect is true, and that in any single individual of the crowds that throng our city streets, we shall find you, sunshine and bloom, we shall find the purity of the young blossom there; the fragrance and strength of the rose, the splendor of the gem; the mobility of the ocean, the rushing winds of heaven, the sunbeam, the storm and the tempest—all things that all forces that are, all conditions that the central mind has ever revealed in creation—all things are now in the little child and in the tottering old man.

What am I, is inscribed upon every questioning brow, and what we are is written on every fragment of the beings that throng around us in our city streets, and the same special reveals the answer, who am I? when we stand gathered together in a group discussing the various interests which belong to each one, or which are knotted up with every other one around me.

Here we are discussing these momentous interests that involve the destinies of ourselves and every other one. We are continually bartering and exchanging with each other. Each one is gathering interest and knowledge from another—each one is seeking something and parting with something.

When am I, is perpetually suggested by the chattering parties of those that meet us on every hand? The answer is found in the inevitable change of rational dependence that binds up all these masses into one universal system. Now follow these individuals to the silence of their homes, the loneliness of their chamber, pursue them in the specialties of each one's destiny and the peculiarities of each one's mission, and there you shall find that each one stands alone. They are something more than a part of the mass. They are something more than a representative of the universal form. These structures so much alike, are yet different. These destinies so intimately related to each other have each a specialty of their own. No one creature is typical of the other as we stand in our loneliness, beneath the quiet stars, in the solemn midnight hour, removed from the busy scenes of city life, alone, along with the great mystery of the unknown power surrounding us, none but us and the invisible.

Then it is that the question inevitably arises, Whom am I? To whom do I belong? To these masses? If so, then why is my destiny so different to theirs? Do I belong to any individual of this mass? If so, why am I alone. Sometimes I stand in the midst of such griefs and calamities, such overwhelming distresses, that I see no help, no hand that can save me, no mind that can direct me, and I am compelled to work out my destiny myself. Why must I suffer and bear and toll, if I belong to any other than myself?

I will again make the inquisition to know to whom I belong? If there is one to save let me, it is such a question that I must answer; Whom am I? The time was when small fragile tender blossoms as I was, could recognize my ownership. I belonged to father and mother. Their kind hand led me, placed me in protection and safety, and cared for me so that I have had no thought for myself. My table was bounteously spread, my bed was made, my dwelling was provided for me, and wherever my feeble steps were directed, there were strong hands to guide me. I looked to them as the strong man does in the storm and tempest, to the all Father whom he hope and prays will save him. So did I regard my father and mother. But the time came when I passed from their side. I lingered there until destiny bade me go forth. Perhaps they disappeared from my sight through the gate that leads to the unknown land, and all my wild supposition—all the clasping of my young arms around them was in vain to stay them. Women could not keep them their wealth, could not detain them all the smiles of fortune, could not hinder them, and left me alone in the strange solitude.

"Then I set out again, and inquired, Whom am I? I found it was not my own. I could not sleep with those, they were gone, and I could lay down on the green grass and that covered them, and rest with them. There was a mighty change between them and me."

The morning world comes, the sleepless eyes would unlock the energy to start up and go out again in quest of life and his meaning forced me from the grave where lay my dead. I leave them for a time; I will pass after them another time. How I go forth again and demand of them to answer, Whom am I? Do I belong to these teachers who fill my mind with knowledge? But

how could they answer my demand? They give me intellectual light; they resolve the question of my growing intellect; they respond to the energies of my physical frame; but they have not the education which would link myself with some other one, something to lean on, something to care for, to make me in its arms, love me and make my interests its own. The heart yearns for this, however strong and wise and powerful, mentally and physically we may be, we cannot bear the isolation. We are but fragments after all; it is not the teacher; he is not the strongest nor the weakest man that owns us. He, too, passes away, and we drift on. These frail banks of humanity—I may anchor myself to them for a moment, it is for a moment only; then the current sweeps me on, and loses sight of them on the crest of time—it has swallowed them up, and I am alone again. Now in my humanity, I seek for some other seat; some dearer one; some other heart, with whom I shall exchange with confidence the yearnings of my soul. I pray for love. I seek for compassion. I find such an one. I find the sacred and social ties that can bind us. I strive to unite myself with this one being, and to be sure that there is some one in creation to whom I belong.

That husband and wife, those who are near, are not yet that which I am, which forms the angle of my being, but they fall off from each other, sometimes in coldness and neglect, sometimes in weariness, and sometimes in that inevitable disaster, death. The hour comes when we feel that there is still a void. It is not to the wife, to whom I have sworn and protested, that my religion has led me to make such a tie. They are now dead. The ocean of death sweeps her away from my side. Ties they are mere words, when the heart breaks the tie and goes forth in despair and repulsion. Ties! there are no ties that can unite me to another one, except in acts of friendship, protection and mutual dependence.

Again I pause, I reason not, but I simply perceive of the origin of my own being on this earth. I look upon the inevitable train of circumstances that have made me what I am. I perceive that I must render to myself for the sake of compensation a fair retribution and judgment upon every act I do. While I realize that something compels me to the right or to the left, I find that behind them all is power that is not mine, was not mine, does not belong to me. Who is my owner then? Whoever he may be, whether I can track his majestic footprint in the sternity from which I have sprung? Whether I can pierce that mighty wonder and enter the mystery which carries me back long, long ere this world was formed, and in wonder and beauty perceive it launched into space, every atom in its place, every dew-drop obeying a natural law, until at last life the culminating portion of creation, for which this world was created into being, life leaps upon its surface, ascending forms of life gradually expressed my earth until manhood, and from very fine forms of man, I have sprung, and in gradual and inevitable succession take my place, only where I belong, only in the order of being, in which I have sprung forth as these little blossoms, these precious thoughts from God, these specimens of His ideality, of His creative power, His beauty. These specimens which He has overlaid with art; small, fragile as they are, these are revelations of the ideality of Him the Great Unknown. They are no more produced without law than I am. I am just what I am, and they are just what they are because He has made us so. Therefore, it is to Him that I belong. Unknown though He may be, He is very near to me, for surely His presence fills my world and sustains it, surely He is very good.

But let me gaze once more upon the gospel which this blossom presents, taking a little flower in her hand. Let me trace its little life back to her farthest portion of creation. He has created messes. He has fashioned rocks and leaves, and given all the means and appliances by which the life is sustained and perpetuated. In a few hours more, He will gather up every particle of this beautiful and frail form, and out of these bring forth still more beauty—when I look into the microscope and behold these living creatures feeding on one another, each one provided for in its place, or whether I gaze upon the vast procession of world, marching on in their shining pathways, marked with the red cross, all these all these and countless worlds are ordered, ruled, guided and commanded by intelligence, guided and cared for and led up the shining skies, until each one has fit its special destiny and mission.

I find the adaptation of means to ends which pronounces it to be infinitely good. I find it in the pain that I have suffered—they have called forth my energies and enabled me to become strong and useful. I find it in the sustenance I receive, and in the great heart love that is throbbing in me, and striving to find to whom I belong. I realize at last that He is the one to whom I belong—*Am I not His?* I call for, He sustains and strengthens me, too, when I look back into the face of the martyr, when I look upon the long line of blood and tears that have flowed in rivers where human life was wasted like water—amid the wild shrieks of pain and martyrdom I do perceive a useful lesson. When I look upon the face of the martyr, I see that they die nobly, and their faces are bright, their hearts around righteous Stephen's face, while angel hands strengthened him. Wherever I look, whether on Calvary, or alone in the garden of Gethsemane—about the clouds are parted, there angel hands are about me, giving me assurance that my object, my aim, my mission upon earth is one of discipline. What friends are permitted to me by my side and dear parents to love me always; precious children who went forth from my side; husband or wife who have gone for a brief period; whilst all these precious ties are granted me, it is to call out and discipline every inclination of my nature, to open up the wells of life that are there.

They teach me that He has done well in every department of life. His grandeur is displayed everywhere in all the wonderful processes of this world, in the infinitude of the stars, the wonderful sun whose light has only reached my own world, proving that He has lived forever. We know that He always existed, when we detect the impossibility of annihilating matter, or destroying it. Eternity is written on every atom of creation. He is Eternal; He is Infinite. He is wonderfully good, though His sunshine shall be clouded over, though the storm and tempest shall veil the sun. He is not the storm and tempest, the fresh life of a fresh spring shall rise up, when the winter is past. He is ever proclaiming the Eternity of us all—good—it is enough for me—I cannot trace all His formations. I will not attempt to discover his boundless universe, the material forms of which He fills. My eyes cannot take these in, much less the being that fills them. If I cannot disclose to you all His nature; it is not enough that it is represented in my own soul and in your souls that live, and feel, and think, and labor. Does he not show us how he has labored and created, when He has given us the energy to labor and to create after Him, to remodel from His given me all the elements of power that are within me; shown me the grand models from which I may work.

Truly, then, I belong to this great Infinite Being and all lesser beings are given me to help me. I might pause here with this knowledge; I call him master that He owns my services; claims me and compels me to work for him. It is not in all these that I find my ownership. I am free to think. He cannot bid me stop thinking. He cannot compel me to think as he will. When the day toil is done and I crouch beneath the shelter he has furnished me, oh! how free I am, free to soar away to those mysterious abounding worlds, free to let loose in the blue heavens, free to let my spirits sootse pass away into the great unknown, free to think of forms that walk in the far-distant land of spirit, free to wish and plan, and hope, and presently free to die. I shall pass out of this life, and the power over me is but for a moment, like that of a king or a ruler, he may be before me little, or

shall pass from him; it is but for a moment that he may buy me within the dungeons walls, that he may bind me by his power; my spirit mocks him; I am free to think; I am free to die, and presently I am free from him.

On this earth I look in vain to find ownership. I will turn my gaze back upon myself—they say I am free to think, and free to act—is this not lordship over myself? Do I find my ownership here? Am I free to think? Can I speculate upon the same thoughts that occupy my neighbor's brain? No. He cannot think with me for he is another type of man. He cannot follow in the track of my thought, even in those which I call so free. Who made this motor which stimulates my thoughts? Why do I aspire to the skies or grovel upon the earth? Why is my hand stretched out in kindness, and another hand into the ring of human greed? Why do I have into the heart of human greed and rapacity? He has made me a good and faithful servant. He pays me in those wise words that I cannot translate, which some day I shall hear spoken, when the golden gates are opened for me, and I am permitted to lay my earthly burden down, and I shall enter the boat and cross the beautiful river, and meet those shining presences whom I have loved. I know there is a great compensation. He is a great pay master, this wonderful Unknown, they tell me out in the world, beneath these tall steeples, in those churches dedicated to His name, where the rich and the strong, and the respectable of this great city, are worshipping Him. They tell me that the best service I can render Him is to go every seventh day and praise Him and recite His attributes, speak of His goodness, kneel down before Him and tell Him what to do, how He shall rule and govern, when the sun shall shine and the rain shall descend. They tell me that I may lay out my wants and wishes before Him. Ask Him to supply all these.

They tell me that I must acknowledge that He has made a failure in man, that I am degraded and sinful by nature. They tell me that He is a God of wrath and vengeance. But I cannot believe. I cannot thus condemn the being whom I am. I have found Him at last; I have found Him outside of these tall steeples; outside of those houses dedicated to Him; I have found Him in the bright sunlight; I have found Him in these street blossoms; I have found Him in the city streets; I have found Him in the vast Eternity behind me. I know Him to be good, to be kind; I know Him to be strong enough to create all things; I know him to be wise enough to sustain all. I can make no supplication to Him that my will shall be done in place of His. I cannot praise him for his heart is too full for utterance or speech. He knows all my sins. He is enough for me that I am in.

He will do better for me than I can ask. Wheresoever I am then I am in G-d's Church; whatsoever I do that is in harmony with His law, is an act of praise; whatsoever I need—I my sight, my tears, my sorrow, my struggles and strife are all prayers.

Thou God hast me, and Thou will answer me; Thou wilt give me all that I ought to have.

I would command you when you have thus found Him, that you come together from time to time and speak of him and refresh yourself with counsel, that we may go forth strengthened to do our daily work. It is only in this way that I can command you to worship Him.

It is only in serving his creatures that I can command you to serve Him.

You should never fear anything but unrighteous thoughts and unkindly purposes. We should not fear God because He has written penalty upon all that is unrighteous.

This is my God, this is my owner—now I can go forth. Whether with father or mother, or friend, husband or wife, master or king, I can feel them a power greater than all, kinder and more and stronger than all around me, until I feel the waters swelling about my head and my life sucking beneath me, but I know there is a life beyond. I shall never die. I shall gather up after the wreck of these all that is worth preserving.

In our next lecture we will pursue His footprints yet further in the question, "Whither am I Bound?" tracing our destinies until we are landed over there, and we shall find we are yet nearer to Him because we shall no longer see as in a glass darkly, but face to face.

To him I command our counsels. We know that all of error that has fallen from these lips will perish as it falls, and that all of truth will bloom in the gardens of Eternity, where we shall surely find them after many days. To him I command the counsels of this hour.

BENEDICTION.

May the host of God be around us. May our spirit eyes behold their shining forms beckoning us onward. May our hands feel the clasp of theirs, and where the spirit is yet darkened, and the power denied us to recognize our ministering angels, may we all realize that He the great spirit is enough for us, and that he guides and sustains and blesses us forever and forever.

For the Religio-Philosophical Journal.

CRITICAL.

The Beacon who took no Thought for the Morrow.

BY C. P.

"But I say unto you that ye shall not sin even though ye be tempted. But whosoever shall sin thereby shall be condemned. And if any man sin the law abiding, he that cometh after him shall be cast into hell."

Do any of our orthodox brethren follow these commandments? Certainly not! Why not? Simply because it is contrary to common sense. What if our parents should teach such doctrine; they would be called tools and fanatics. In these communications we are taught not to resist wrong, but if any of our brethren wish some of our property, we have to relinquish our claims regardless of the toil and pain it occasioned us. Where is the man that will do this? Not on this earth certainly. Why then do the orthodox claim to follow the teachings of the bible? Again we are taught not to pray publicly nor use vain repetitions of words as the thema, but enter into our closet and pray to our Father who, or which, he loves best. So why not pray in private? Because God knows what we are in need of before we ask him. Oh, ye hypocrites, why then do ye make prayers which would exhaust the patience of Job? You know your prayers of many words and polished language will avail you nothing. And yet you are brazen faced enough to claim to be teachers of others, and claim to be God's chosen ones.

We are taught not to lay up treasures where moth and rust corrupt, or in other words, we must not accumulate any of this world's goods. Again I ask who is the man that will do this? Where is there a man with common sense that will face the storms of fifty or a hundred summers and winters, that will not strive to save something out of his hard earnings? Echo answers, where? I say unto you, take as thought for your life what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on. I think the absurdity of this doctrine is plain to all. I think it has been demonstrated that if we do not provide for ourselves, we will have worse than John the Baptist did—we will not have as delicious fare as locusts and wild honey. I know of an instance in our village of a man understanding to fulfil this passage of scripture; but took ye first the king-

dons of God, and his righteousness, and these things shall be added unto you. He who undertook to do this according to orthodox views; he was a deacon in the Baptist church, and for eight weeks or more, they held their revivals, he was there early and late, neglected his work, made long and loud prayers expecting that these things would be added unto him. Alas! poor deluded fool, they came from a different source than the Almighty. This deacon entered a hardware store one day and stole one hundred and twenty dollars, and then denied it until reached and the money found in his possession. His brothers cleared him on the plea of insanity. Poor orthodoxy, you are lame from beginning to end, for here are a number of commandments which you disregard. I have been searching the Bible, and I find there are twenty commandments you disobey, to one you obey. What is the consequence? We necessarily come to the conclusion that you are the false teachers we read of.

For the Religio-Philosophical Journal.

TRUTH.

Somnambulism—Clearmindedness—The Curing of Disease—Facts for the People.

BY WM. FARNSTOCK.

Truth is truly a jewel, and like a precious gem is generally found mingled with baser matter, or bearing the relation that good does to evil, pleasure to sorrow, health to disease, or love to hatred. The one in either case seems to be necessary to the realization and development of the other, and truth may spring from falsehood as well as from ill. Yet, I must think that it is unfortunate that we cannot arrive at the knowledge of the one, without an acquaintance with the other. Be this as it may, truth is at the bottom of all science, all art, all religion, and it only requires development to make it useful in all cases. It is, therefore, the duty of man to know the wheat from the chaff, or the truth from that which is false, and this can only be done by patience, perseverance, close attention and critical examination of the phenomena, or the cases presented to us. I know of nothing that is more important, require more study, or is destined to be more useful than Artificial Somnambulism. There is no branch of science that it cannot aid, no art, it cannot improve, and no religion it cannot advance. But to do this, the phenomena must be studied, its laws understood, its powers learned, and its uses applied. The question naturally arises, how is it to be done? The answer: simply by experiment, conducted with a care, exactness, and thoroughness, and openness to conviction that all investigation requires, and the phenomena and powers developed by the same will prove to all unprejudiced minds, as true as they are extraordinary. I can but repeat, what I have often before stated in several articles upon this subject published in your valuable Journal, viz.: That the condition is produced by directing the mind of the subject from place to place (as I have minutely detailed in other articles) until clairvoyance or clearmindedness is induced, and when that is effected, it can, if properly directed, be used in the arts and sciences as well as in medical investigations, and scenes and passing events at a distance. All the senses and faculties can be thus used, and being much more active while in this state, than when in a natural condition, they have many powers that are not then possessed, and among the number is that of remembering or forgetting what they please, and carrying a resolution made while in this state, into their waking moments, thus correcting bad habits and curing diseases by an act of their will, and as they can be taught to throw any part of the body into an insensible condition, even when otherwise perfectly awake, the amount of pain and suffering, that can thus be avoided by those who have been taught how to enter this condition, is not to be calculated.

This is state being induced by spirit communication, as no spirit can control any one who is not in this condition, its importance in the way of developing mediums, and communion with those who have gone before, can be best estimated by those who appreciate such means, and such an intercourse. It is, therefore, high time that this public attention was directed to this subject, and properly investigated, especially by those who are interested in escaping from disease, as well as from the hands of those who give nauseating doses and inflict pain without benefit to the sufferer.

I am sorry to say that many men, of otherwise scientific attainments, turn a deaf ear to the facts in the case of Artificial Somnambulism, and go on in the old beaten path, regardless of the truths, the benefits or the uses to which this science can be applied. There can be no excuse for the false medical pride which medical men assume, but I will do them justice to say that misrepresentations and ignorances of the facts have in some measure prejudiced them against it—but I still contend, that they can offer no reasonable excuse for not examining the matter for themselves, and although it may cost them considerable patience, perseverance and study, it will in the end yield them gratifying results as well as success, and if properly carried out, would no doubt also give them the health and happiness of which they have acted more from a sense of justice and the benefit of others, than from selfish motives or for self-aggrandizement.

Extracts from Letters.

CLYDE, OHIO.—E. Whipple writes—I would like to say through your columns, that our sister, Mrs. S. E. Warner, and co-worker in the field of spiritualism, has been laboring very acceptably as lecturer, healer and medium, in Northern Ohio and Pennsylvania, during the present winter. She has lectured to large audiences, evenings and Sundays, and has received the sick and lame, and many others, who are ill, and has healed them. See her lectures.

Why not print in full? Because God knows what these we are in need of before we ask him. Oh, ye hypocrites, why then do ye make prayers which would exhaust the patience of Job? You know your prayers of many words and polished language will avail you nothing. And yet you are brazen faced enough to claim to be teachers of others, and claim to be God's chosen ones.

DES MOINES, IA.—W. C. Taylor writes—I subscribed for the JOURNAL for three months, through the agency of E. V. Wilson, and in the expressive language of anglers, "I have got hooked"—"I can not break away. Your paper can hardly fail of being a success, both in the dissemination of the Spiritual Philosophy, and financially, for it is admirably prepared to interest and instruct.

FARMINGTON, MICH.—R. W. Bowman writes.—We like the JOURNAL very much, and had its coming for the past two years, and we have been permanently satisfied with it. I shall renew my subscription for the year. I shall still remain your helper, and wish you abundant success in the future.

PENNVILLE, IND.—R. W. Bowman writes.—The beautiful philosophy of spiritualism is spreading rapidly in this and neighboring neighborhoods, especially in Mill's Corner. Brother James Hodson, of Three Harts, is now with a flourishing grape and candlestick business.

BELLEVUE, MICH.—John T. Hay writes.—Your paper of late has been full of good things, as compared to my view of a starting spiritual journal.

Frontier Department.

By E. V. WILSON.

Notice to Correspondents and Others.
All letters, papers and matter for us or the Frontier Department must be addressed to E. V. Wilson, Lombard, DuPage county, Illinois.

Our Position Before the World.

To our many friends, greetings. To our enemies, we send love. In our "New Year's Greetings" to our co-laborers in the field,—speakers, seers, mediums and editors,—all, we held out the olive branch, and asked you to strike hands with us in friendship. In the face of tremendous opposition and misrepresentation, we have succeeded through the angels and God,—the All-Father. We triumphed, and in the inauguration of the New Year, the twenty-second of our spiritual era; 1870, of theological error and misrule, we offered the hand of fellowship and the olive branch of peace. By many, very many, it has been accepted in the true spirit; by others, scorned and abased. To all we said, and say again, "Our point is made, not by us, for it is not our work, but the Spirit within and the spirit without us; to those we are indebted. Friends have gathered around us, in the form and out of the form. They have educated us, and we fully intend to follow their directions and obey their orders. Let us have peace."

Below we publish comments from the Troy (N.Y.) paper. The Times, of Feb. 1st inst., our opponent and enemy, publishes the following:

A NEW SPIRITUAL SENSATION—HOME AND THE DAY—REFORMS OUTDONE.

A new spiritual medium has suddenly manifested himself in our community. He came unheralded, but promises to produce a spiritual revival here, such as we have not had since the advent of the new and strange doctrine of which the medium is such a powerful exponent. His name is E. V. Wilson, and he has spoken at Apollo Hall, in large and brilliant audience, and we were not present, but are told of some wonderful feats performed by him. After the lecture in the evening, which was a very sensible production, Mr. Wilson introduced some tests to prove the truth of Spiritualism. To a gentleman sitting in the hall, he said: "I am a Christian."

"I am standing by that young man who is the spirit of a Second Lieutenant in the army, who was his friend, and who died from the effects of a wound in his side."

The gentleman admitted that he had lost such a friend in the army.

"That lady," said Mr. Wilson, referring to a person who had been the sister, nearly half a century ago, from the stage in the hall, "has lost a young lady friend. The spirit now stands beside her. They deceased was about eighteen or nineteen years of age when she departed this life. Now, am I correct?"

The lady arose and said: "The statements are correct."

Several tests of this kind were given, and in nearly every instance pronounced correct. It is impossible there could have been any collusion between the speaker and the subject he selected as means of testing his powers, and the wonder and excitement among the audience at times were very great. Mr. Wilson lectured on Saturday evening in Apollo Hall during the month of February, and we predict will create a furor here, such as no spiritual medium has ever begun to approach.

The Troy daily Whig, of the 14th inst., notices our lecture yesterday, as follows:

SPIRITUALISM—LECTURE—NAME OF SPIRITS GIVEN—GHOST DESCRIBED.

Apollo Hall was densely packed last evening by people drawn thither by the wonderful stories and legends in regard to E. V. Wilson, and the remarkable spiritual power in the hall, outside of the body. The hall was so crowded that over two hundred persons were unable to obtain seats. Mr. Wilson took his text from an incident which occurred in his hearing on Saturday evening, when he pointed out in the street as the Spiritualist medium, which a spirit had been bearing a couple of oranges, in regard to Spiritualism. One asserted that it was true, but it was of the devil. From this the lecturer took his text. "The Devil and Diabolism." Space forbids a report of the lecture, but in the way of illustrations and powerful eloquence, the lecture is one of the most eloquent and forcible spiritualist orations that has ever been in our midst. At the close of the lecture, Mr. Wilson said that he saw near him a tall gentleman, of dark complexion, with black hair, who gave his name as Lansing, who once lived in the burg by that name, and who would be not many years of age. He had a very fine figure, and was admired by many in the audience. Description of life and peculiarities of Mr. Benedict, who removed to Albany fifteen years ago, but died in this city—recognized. Mr. Delaware, of West Troy; life, business and time of death—recognized by many. Mr. Bennett, once of the Troyhouse. We do not know where this person was recognized by any of the audience, nor why.

We state facts; the solutions of which are many, various and peculiar.

Comments from us are uncalled for. These facts are patent. In Washington, D. C.; Baltimore and Cumberland, Md.; Washington, D. C.; Philadelphia, Pa.; Vineland, N. J.; Troy and Bloomington, N. Y., we have triumphed, and our lectures a success, and everywhere the cry, "Brother, come again, etc." Were proud of this! yes, unto tears of joy, thanking God and his angels for our success.

And now to Brother N. Frank White, of New England; Brother Mills, of Elmira, N. Y., and others, we ask you to refrain from misrepresentations. You have your work to do; we have ours. Let us work together for the good of our cause.

Once again, brothers, we hold out the olive branch, not because we are weak, but because we are strong. Will you accept? Come, let us be brothers, for we have a great work to do.

Mev. Dr. Bond.

Rev. Dr. Bond is tired. We clip the following from the Baltimore Christian Advocate, of Jan. 29th 1870. It speaks for itself, and we know of many others who are tired of just what Dr. Bond is.

Come over to Spiritualism, doctor, and dispel the angels and get rest, will you?

One of the Northern papers says of our first number: "Dr. Bond writes as if he was tired." It is true. We are tired of sin, and write as if we would get rid of it in the shortest way: we are tired of religious stupidity, and write as sharp as we can in hope of forcing some pointed truth through the dense and cumbering the slow head of worldly charrasque. We are tired of hypocrisy, and at all risk make a pall at even the incriminating truth that we see, even though it be consecrated by a magnet, and followed by a respectable mob of silly time-serving dependents and servants. We are tired of the perversions and pollutions of the church, which our fathers made a house of prayer, and which now have made a den of atheism. We are tired, tired, tired, and cannot longer give out and groan to rest; and we have gone to writing; and if we write sharply, strongly, unapologetically, and to the discomfiture of sinners and men at ease in Zion, our reason is, 'Dr. Bond is tired.'

Prayer-Meeting Killers.

There is a class of barbarians who roar the land, making fearful heads. They swing too tomahawk. They sound no war-hoop. But their track is marked by desolation. I mean that class of persons who go from church to church, charged with the mission of talking religious meetings to death. They are a restless tribe, generally disaffected with their own church, for the reason that the church does not endure them; and then they go about like the roaring lion, seeking whom they may devour.

Though never having seen them before, I can tell them as soon as they enter a meeting. They have a brassy face, a sanguineous way of rolling up their eyes, a salmon tawny, and a pale, thin, drawn down face, as to say, "From me into the seat an awful amount of religion!" They take off their overcoats, pull out the cuffs of their shirt-sleeves, give an impressive clearing of the throat, and wait for the time to seize their prey.

The meeting is all aglow. Some old Christian has related a stirring experience, or a young man has begged for prayers, or a captive of evil habits has recounted his struggles and cried from the depth of an agonized heart: "God be merciful to me a sinner!" Ortonville has just started heavenward, taking all the meeting along with it. The exercises have come to a climax, and the minister is about to proclaim the benediction. I invite the services into an adjoining room for religious conversation, when the Prayer-meeting Killer begins slowly to rise, his boots cracking the seat in front groaning under the pressure of his right hand, and everything else seeming to give way. He confesses himself a stranger, but he loves prayer-meetings, and wants to be a minister. He is present. He does not see how Christians can be inconsistent. He has heard an incident that he feels called upon to relate. He related it that noon at the Fulton street prayer-meeting. He related it that afternoon at old people's meeting. He will relate it now in rehearsal for a meeting to-morrow, at which he will speak. His name is Wilson. His eyes are dry as the bottom of a kettle that has been on a stove two hours without any water in it. The young people laugh, and go out one by one. The aged wipe the sweat from their foreheads. And the minister begins within himself to recite an extemporized litany: "From me, from me, from me, and repeat, and intercede, good Lord, deliver us!"

The interloper could hardly have lived through the slight if he could not have given vent to this utterance. It was impossible for him to sit still. There was somewhere down in his clothes a spring which lit him up inevitably. At the close of the meeting he waited to be congratulated on his remarks, and went home feeling that he had given the world a mighty push toward the millennium.

In such an one is notoriously inconsistent, he will talk chidingly on personal holiness. Perhaps he "failed rich," so that, unencumbered, he might give all his time to prayer-meetings. We knew a horse-jockey, whose perpetual theme at such meetings was sanctification; and he said he was headed toward heaven, but on which of his old nags, we never knew.

One of the chiefs of the barbarian tribe of prayer-meeting Killers is the expository man. He is very apt to rise with a New Testament in his hand, or there has been some passage that during the day has pressed heavily on his mind. It is probably the first chapter of Romans, or some figurative passage from Old Testament. He reads it over, and when he was not present, but are told of some wonderful feats performed by him. After the lecture in the evening, which was a very sensible production, Mr. Wilson introduced some tests to prove the truth of Spiritualism. To a gentleman sitting in the hall, he said: "I am a Christian."

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The Troy daily Whig, of the 14th inst., notices our lecture yesterday, as follows:

SPIRITUALISM—LECTURE—NAME OF SPIRITS GIVEN—GHOST DESCRIBED.

Apollo Hall was densely packed last evening by people drawn thither by the wonderful stories and legends in regard to E. V. Wilson, and the remarkable spiritual power in the hall, outside of the body. The hall was so crowded that over two hundred persons were unable to obtain seats. Mr. Wilson took his text from an incident which occurred in his hearing on Saturday evening, when he pointed out in the street as the Spiritualist medium, which a spirit had been bearing a couple of oranges, in regard to Spiritualism. One asserted that it was true, but it was of the devil. From this the lecturer took his text. "The Devil and Diabolism." Space forbids a report of the lecture, but in the way of illustrations and powerful eloquence, the lecture is one of the most eloquent and forcible spiritualist orations that has ever been in our midst. At the close of the lecture, Mr. Wilson said that he saw near him a tall gentleman, of dark complexion, with black hair, who gave his name as Lansing, who once lived in the burg by that name, and who would be not many years of age. He had a very fine figure, and was admired by many in the audience. Description of life and peculiarities of Mr. Benedict, who removed to Albany fifteen years ago, but died in this city—recognized. Mr. Delaware, of West Troy; life, business and time of death—recognized by many. Mr. Bennett, once of the Troyhouse. We do not know where this person was recognized by any of the audience, nor why.

We state facts; the solutions of which are many, various and peculiar.

Comments from us are uncalled for. These facts are patent. In Washington, D. C.; Baltimore and Cumberland, Md.; Washington, D. C.; Philadelphia, Pa.; Vineland, N. J.; Troy and Bloomington, N. Y., we have triumphed, and our lectures a success, and everywhere the cry, "Brother, come again, etc." Were proud of this! yes, unto tears of joy, thanking God and his angels for our success.

And now to Brother N. Frank White, of New England; Brother Mills, of Elmira, N. Y., and others, we ask you to refrain from misrepresentations. You have your work to do; we have ours. Let us work together for the good of our cause.

Once again, brothers, we hold out the olive branch, not because we are weak, but because we are strong. Will you accept? Come, let us be brothers, for we have a great work to do.

Mev. Dr. Bond.

Rev. Dr. Bond is tired. We clip the following from the Baltimore Christian Advocate, of Jan. 29th 1870. It speaks for itself, and we know of many others who are tired of just what Dr. Bond is.

Come over to Spiritualism, doctor, and dispel the angels and get rest, will you?

One of the Northern papers says of our first number: "Dr. Bond writes as if he was tired." It is true. We are tired of sin, and write as sharp as we can in hope of forcing some pointed truth through the dense and cumbering the slow head of worldly charrasque. We are tired of hypocrisy, and at all risk make a pall at even the incriminating truth that we see, even though it be consecrated by a magnet, and followed by a respectable mob of silly time-serving dependents and servants. We are tired of the perversions and pollutions of the church, which our fathers made a house of prayer, and which now have made a den of atheism. We are tired, tired, tired, and cannot longer give out and groan to rest; and we have gone to writing; and if we write sharply, strongly, unapologetically, and to the discomfiture of sinners and men at ease in Zion, our reason is, 'Dr. Bond is tired.'

RELIGIO-PHILOSOPHICAL JOURNAL.

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These out of employment, and those wishing to change their present business, we are prepared to furnish, at their eye houses and fireplaces, a light, pleasant, profitable and honorable business. Persons of either sex, young or old, may engage in it and earn \$25 to \$50 per day. The business is simple. We desire all to test this business. In order that you may do so, we make the following unprecedented offer:—For \$1.00 we will send to those interested we will send participation in the business, and the money you receive in instructing every one how to become the owner of a home.

If you prefer, upon receipt of One Dollar we will send you a sample and call for payment on the same. If you are a man, we will send you a sample and call for payment on the same. If you are a woman, we will send you a sample and call for payment on the same. No capital of much amount required. If you want a present home, address

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ORTON'S PREPARATION.

ESTABLISHED 1860.

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FRESH LAID EGG.

As Sure and Reliable Egg Preservatives,

THE GREAT BOOK OF THE AGE!

ENTITLED,

"FRESH EGGS AND YELLOW BUTTER."

Now in Press, and Nearly Ready for Delivery.

Bring the practical results of Modern Chemistry by some of the most eminent French, American, German and English Chemists.

This invaluable work should be in the hands of every Stoer, Produce Dealer, Dairymen, Farmer, manufacturer, and others who wish to engage in a profitable business.

It contains sure methods of keeping eggs in a fresh state at least one year, at an expense of less than one cent per dozen by the New Liquid Process and the Day Fresh Method, both easily prepared and

UNPARALLELED

As Sure and Reliable Egg Preservatives,

—Never Before Published—

and destined to take the place of all other methods for the preservation of eggs in a fresh and natural condition—without tallow, or appearance of age to the shells, and when offered for sale can not be distinguished by appearance or quality from the

FRESH LAID EGG.

Also—How to prepare Kerosene Barrels by a new and cheap method, that renders them perfectly sweet, and suitable for the preservation of eggs, and for other purposes.

Also—How to render sour and rancid Butter sweet; and how to give white and streaked butter a uniform and natural color—and the best methods of mixing and re-packing butter for market.

Also—Improvements in Cheese-making.

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Also—How to arrest fermentation in cider, and keep it sweet.

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Also—How to test and refine Kerosene Oil.

Also—How to Manufacture Candles, Ink, Cements, Paints, Varnishes, Hard and Soft Soap, Washing Compounds, Baking-Powders, &c. &c.

Also—How to make new and instantaneous Hair-Dye, Hair-Oils, Hair-dressing Compounds, &c.

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Also—How to use Carbolic Acid for healing Wounds, Burns, Ulcers, Cuts, and curing Bruises, Rheumatism, Neuralgia, Inflammation, Salt Rheum, Cancer, Scrofula, &c. &c.

Also—How to prevent Timber from Decay, and render it fire-proof.

Also—How to manufacture Artificial Stone and Marble of various shades and colors, for building purposes equal to the natural formations.

And many other New and Valuable formulas, with full directions, so that any one can prepare, and use them.

Ask FREE.

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No. 7, Vol. 20.—if.

FATHER AND DAUGHTER

STRUCK BY LIGHTNING.

On the 15th of July last, Mr. J. A. B. Blakeslee and his daughter, of Spartaburg, Crawford Co., Penn., were both struck by lightning. They both bloated very much, and were perfectly benumbed, and lay in a stupor, insensible condition. There happened to be in the house, at the time, but one-half a box of Mrs. Spence's Negative Powders, which Mrs. Blakeslee administered to them and revived them very speedily, so that Mr. Blakeslee was enabled to write to Prof. Spence for more Negative Powders; while waiting for them they fell back into their state of stupor; but they were soon cured by the Powders when they received them. Nothing else was done besides giving them the Powders.

KING

OF THE ASTHMA.

"I have cured six cases of Asthma with Mrs. Spence's Positive Powders; and Miss Harriet Lathrop, of North Adams, Mass., permits me to report that the Positive Powders have cured her Palpitation of the Heart."—(Miss Mary E. Jones, South Williamsbury, Mass.)

"I called at the home of an acquaintance of mine on business, and found his wife down with the Asthma. Having the box of Positive Powders with me, I gave her a Powder and left two more for her to take as ordered. Next morning I called again, and she was painless and quiet. I called on her again this evening, and she could scarcely tell how much better she felt. My own case of Neuralgia, or Tic-Douleur, in the end, has been a pretty good test of their efficacy and virtue in this neighborhood."—(Barzillai Moon, Shelly, Mich.)

"I am so troubled for breath that I can't write. I have been troubled for breath for a week, and last night with a severe pain in my side."—(John Bassett's first letter.)

"I have taken Mrs. Spence's Positive Powders according to directions, and through the grace of God and the Powders, I am breathing again quite easy. But what distress I was in before I took the Powders. I think it was the Asthma; but I would not call in the Drug-doctors, because they came so near killing me a number of times."—(Second letter of John Bassett, of Catarauge Station, N. Y.)

A PSYCHOMETRICAL VIEW.

THE distinguished Psychometrical reader, Mrs. A. E. SEVERANCE, of NEW YORK, W. Y., volunteers the following: "I have taken a Psychometrical view of Mrs. Spence Positive and Negative Powders according to directions, and through the grace of God and the Powders, I am breathing again quite easy. But what distress I was in before I took the Powders. I think it was the Asthma; but I would not call in the Drug-doctors, because they came so near killing me a number of times."—(Mrs. HENRY, North Richmond, N. Y.)

ALMOST A MIRACLE.

IN DOVER, N. H.

"A YEAR ago last June, I was on a visit to a sister of mine in Dover, N. H. While there she informed me that there had been almost a miracle wrought with her in a terrible case of Neuralgia by Mrs. Spence's Positive Powders, and she induced me to try them myself. I did so with wonderful success."

"I have taken the Positive Powders, and they have done me good."

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Pacific Department.

By BENJAMIN TODD.

The Discussion—Rev. Roberts' Letter—Our Reply.

Not long since, hearing that the Rev. Mr. Roberts, Pastor of M. E. Church in Portland, had said some very bitter things concerning Spiritualism, we took occasion to send him a challenge through the daily *Press*, to meet us in an oral discussion of four days, two devoted to the plenary inspiration of the Bible, two to the phenomena and philosophy of Spiritualism; but the Rev. Roberts, moral coward as he is, kept hid behind his dignity, not even deigning to reply. We then wrote another challenge, offering to meet any Clergyman in the State, if the denomination to which he belonged, would endorse him as capable of defending their faith. To this challenge there was no reply. At this juncture, one John Arnoux, a person not widely known to fame, but of fair natural abilities and whose educational qualities, would probably excell a large majority of the clergy in the State, took upon himself to become a champion against Spiritualism, and delivered a lecture in the city of Corvallis against it, which was highly eulogized by all that were opposed to Spiritualistic ideas; whereupon the daily *Oregonian* called upon us to challenge Mr. Arnoux, and we did so, inviting him to meet us in the city of Portland.

The questions of which we had the affirmative, were as follows:

1. What are the spirits of the departed do in their friends in earth life, and communicate in known and unknown tongues.

This was discussed four successive evenings. On discussing this question, we took the ground that spirits possessed the power from an inherent law of mind, so to do, hence there was nothing supernatural or miraculous in the matter.

We showed from another inherent law of mind, that we should always do what we can to do. We took the ground that having the power of disposition, it would inevitably follow that they would communicate. This position we substantiated by a vast amount of testimony in the form of facts through all past time, wherever we could trace the footsteps of the human race by history, down to the present age.

These facts he met with a simple denial as to their truth, and attempted to account for them in a manner that required a greater stretch of credulity than to believe them of spiritual origin; that is to say, that he was willing to believe in them, but not that he was willing to believe in the cause of the error. He showed a great deal of acuteness in entirely evading the arguments, and yet at the same time make it appear to be well answered, or indeed worse. As an example in sophistry, he cited to us three illustrations from the Bible, namely, the woman of Edom, Christ on the mount with Peter, James and John, and John in the Revelations, as controlled by one of the old prophets. He simply ignored the Bible in the matter entirely. The second question was as follows:

Resolved, That Spiritualism, is beneficial to mankind from the fact that it tends to moral, intellectual and spiritual development.

In support of this question we presented the following arguments:

1. Spiritualism has taught mankind that religion is natural. Whilst all other religions have been founded in supernaturalism, and could alone be received on faith, ours could be demonstrated by science and philosophy.

2. It demonstrates man's immortality, and can be done by our own logic, and no other.

3. It gives us a more correct idea of a Divine Being as the Absolute, and of his creatures as the relational.

4. It gives us a more correct idea of death, or the transmission from earth to the spirit-life, proving that instead of being an enemy of the human race, it is their best friend; that instead of being unnatural, as we have been taught, it is more natural than any other else, except to be born.

5. It gives us all the idea we can have of the activities of Spirit-life.

6. It teaches that Eternal Progress is the destiny of the human race, hence it takes away the golden paved and pearl gated heaven of lethargic rest, and gives instead a life of use, beauty and refinement.

7. It has broken down, the barriers of religious bigotry and superstition, giving birth to free thought, and opened a new and vast field for investigation.

8. It has done much toward delivering women from her enthrallment, and enlarged her sphere of usefulness in both public and private life.

9. It has come to the aid of science, and helps us in the development of the arts and sciences.

10. It restrains our passions and appetites, by their constant presence, and this educates us in morality.

11. It protects and guards us from harm, a multitude of accidents and dispenses charity to the poor and suffering.

12. It foretells our actions and hindrances us from doing injury to ourselves or others.

13. By painting and photography, it gives us the faces of our loved ones from spirit-life.

14. By its power we are cured of diseases when given up by the regular physician.

To these arguments he made no reply, but spent his time in quoting the old adage, "Time and tides wait for none." Dr. Hatch and others of like ilk, also reading some of the most foolish communications from the Banner of Light Circle, and ridiculing them. It was a poor effort at a defense, better than any clergyman ever made that I ever discussed with.

The Rev. Mr. Roberts attended six out of eight meetings of the *Advocate*, and in the next issue of the *PACIFIC CHRISTIAN ADVOCATE* the following letter appeared with the signature of R. attached:

THE TODD-ARNOUX DEBATE.

This debate is now over, and the result may be summed up. In some seventeen items, more or less, Todd insisted he had proven the truth of Spiritualism and shown that it contributed to the moral, intellectual and spiritual benefit of mankind. His opponent claimed to explain away every thing that was said, and to expose the fallacies of his argument, better than by calling in the aid of spirit-life.

As Mr. Arnoux was the representative of no Church or party, and as his opponent took special pains to vilify the ministry of the M. E. Church of Oregon, we are at perfect liberty to take his measure in the capacity in which he appears before the public.

He is a veritable paragon of some writers and speakers is want of interest, and hence they constantly strain after notoriety. Mr. Todd is gratified at last, and has found

A FOOLISH WRITER OF HIS STEEL.

We listened to the champion of spirits with close attention, but not one loneosome idea or valueless sentiment did he bring to the audience. The other "negative" of "Whatever is lovely, and of good report," but full of bitter enmity against this Christian Church. Todd introduced the Bible as his witness; Arnoux would pay no attention to anything it said until he (Todd) would produce his own witness. This took the spiritualists stock in trade, and left him bankrupt.

Take away the fine and ornate, the religious and the Church and ministry, and nine-tenths of his thunder is gone.

Mr. Arnoux was more than a match for Todd. Genial in spirit, chaste in style, forcible in illustration, keen in repartee, and scholarly in taste, he

dealt his most damaging blows to his opponent, whose refined nature and instincts were severely tested.

2. Will the spirits down at Mr. Arnoux's bidding? We doubt. They are very active, wide awake and some of them unscrupulous,

instance Todd's effort to parry one of his opponents home thrusts. Among various other witnesses to prove that spiritualism was no good thing, Arnoux introduced Mr. Hatch, who says, "I have been an advocate of spiritualism, and the scoffers of society—the general tendencies of spiritualism have been not to elevate, but to degrade its disciples in the moral and social scale. Thousands have been led to do what they knew to be wrong, because they were assured the spirit desired it. Broken道德精神, etc., go about the country, spreading spiritualism, literally spilling the substance out of honest, hard-working people."

Now this woman who thus testifies is one of the most popular mediums among spiritualists, and attempted to reform its corrupting influence upon the persons who embraced it. What think you, does this bold advocate say to her? She says this, "Spirits will not hold of her any longer because they will lie in spirit life, just as they do in earth life." Verily, we had thought some credit is due to human testimony, but if the spirits are to rule the government of the United States, and Todd says this, then the spirit world is here now. Such a case of unscrupulous and illiterate mediums and libertines may be re-incarnated and rule society. It undermines the very foundations of society. If the foundations be destroyed, what shall the righteous do?

Todd says no one prophecy of Scripture was ever fulfilled. We think of one that is now in process of fulfillment: "The dead wax worse and worse deceiving, and being deceived."

OUR REPLY.

The writer of the above seems to think my instincts are of the coarse kind, but we will inform the gentleman that they are sufficiently acute with the letter "H" as signature to recognize the Rev. Roberts as the author.

The fulmination of a pedantic priest, and would not be deemed by us worthy of a reply, it is not there are several egregious errors, (to call them by no harsher name) as to matters of fact. We would not for a moment be understood—as accusing Mr. Roberts of knowingly stating that "Spiritism is false, and that it is a delusion." But would not take a more charitable view of the subject, and conclude that it is a want of capacity on his part to judge correctly whether any arguments were adduced in the debate, either by our opponent or ourselves.

We will now notice some of the points in his article.

He remarks, "My opponent attempts to explain away everything that is not mere fiction on other principles much better than by calling it in the aid of spirits." When, where, and how, Rev. Roberts? We showed him that optical illusion was the result of a diseased organ, and comparatively speaking, seldom occurred.

Whereas many spirits are seen when in a state of health and strength of their lives, and if their experience was to set down as an optical illusion, then all things were a deception, for it is only through our senses that we could realize the tangible of any thing. Again, he claimed that they had been called upon him to give the first list of electrics, the phenomena of an army with that of that of Spiritualism, to which he made no reply, and what was his ascription worth without a demonstration.

As well assert that the old saw, "the moon is made of green cheese," which has often been made and no one believed it.

Again, "that the God of creation is the tenacious of all creation, nothing but the spirit of the universe." We will accept for our electrics, that of the sun, stars, and planets, his head in our planet, etc., etc. Arnoux did not quote this from spirits, but from A. J. Davis' writing.

We showed that no one of common sense would take the language literally, but simply allegorical, representing God to exist through all the universe, and that Spiritualism robbed the world of a God, simply because they do not believe in his irrational idea of a God that existed separate from, and outside the universe.

Agnal, his government, is of no value to restrain evil. We demonstrated that Spiritualism was the only religious idea the world had ever known, that taught a legitimate punishment commensurate with crime, and a just judgment principle, and all other religions said humanitarians to move to sin, and no matter how enormous or horrifying the crime, if the price paid in gold was only commensurate with the act and promptly paid into the church coffers.

Again, "Heaven a place to be shunned, where Arnoux construction. No spiritualist ever taught anything such as this.

Again he remarks, "The unpardonable sin of some writers and speakers, is a want of interest, and hence they sink after notoriety."

Undoubtedly the Reverend spoke from personal experience in the matter, and fully appreciated the situation.

We have often spoken to larger audiences on this coast and in the Atlantic States, than the Reverend ever has or ever will, hence we have no vanity to grieve in this direction.

Agnal says, "We listened to the champion of spirit-life with close attention, but not one loneosome idea or valueless sentiment did he bring to the audience. The other "negative" of "Whatever is lovely, and of good report," but full of bitter animosity to the Christian church."

With regard to the first clause of this quotation, it only confirms what we have already stated concerning the Reverend's capacity to comprehend argument and good sense; hence it would be worse than absurd to elaborate on the subject. It could be like sprinkling water in a dry desert, and expect any vegetation to germinate luxuriantly as the result. With regard to the second clause, we defy the writer of that article, or any one else, to show where we ever misquoted, misrepresented, or stated that which was false concerning the "Christian church." If it suffered in a comparison with the ideas of Spiritualism, it is no fault of ours.

Agnal, "Todd introduced the Bible as his witness. Arnoux would pay no attention to what it said, unless he (Todd) would endorse his own witness." This assertion is utterly without foundation. In fact, Arnoux never asked of us even to suggest the idea that we must endorse the Bible before he would notice it. But in his first speech, he deeply regretted that we had introduced it at all, and hoped that we would leave it out altogether, another evidence that the Reverend cannot understand the English language; for he said that he paid the closest attention to it, and that he had the closest attention to it, and that he will never speak of it again.

This State Society means work, not for the board alone, but for every member of it. Give your money, give your sympathy and countenance which is better, for its support. Spiritualism has a foot hold now that no one need be ashamed of. Our lecturers, our books and papers command the respect of the world.

I hope the State Society will take measures to ascertain the number of every Spiritualist in the state who uses a back bone, and is not afraid to be known as a Spiritualist. I don't care much respect for a N. C. N. because the fair weather Spiritualists. I want to see all who are willing to avow their faith at any and all times.

It is thought the working of state and other organizations that we are to become acquainted with each other. We know many instances where Spiritualists have lived for years near to each other, without knowing it, and were living for society, where no lectures brought these people to a knowledge of each other.

Spiritualism is breaking the veil between the spiritual and the other portion of life that we call the spiritual, and everywhere the people are looking with eager eyes and anxious desire for all that we can give them from that other shore, and is a glorious thought that we are permitted to work with the angels in the spread of this gospel, which is emphatically "good tidings to all people."

Ed. S. Wheeler gave a very interesting account of his labors as agent of the Mass. State Society, and related many anecdotes in reference to the work.

Mra. Dickenson, of Vinceland, made a few remarks in regard to the difficulties that missionaries met with.

Jacob Paxton, of Forristown, said:

"It is always a pleasure to meet the reformatory mind, it matters not on what subject they have assembled to consider. I have always been interested in everything which tended to the elevation of mankind. There is no one reform that has laid the foundation so deeply in the human heart, and understanding, as has the Spiritualistic philosophy of the present age.

It knows no bounds as to the physical, mental, or the spiritual natures of man. It takes hold of them and analyzes them, scientifically explaining the causes, and goes down to the depths and analyzes them...with the force

of reason well what the verdict will be, by all unprejudiced minds.

NEW JERSEY.

Second Annual Meeting of the New Jersey State Society of Spiritualists and Friends of Progress, Held at Central Hall, Camden, Feb. 16th, 1870.

John Gage, acting President, called the meeting to order.

On motion, Susan C. Waters, of Bordentown was appointed Secretary *pro tem.*

On motion, the following committees were appointed:

On nomination, H. T. Child, M. D., Stacy Taylor, Mary Pratt, M. D., George Haskell; M. D., and Elizabeth Beale.

On business: Alfred Wilkerson, E. N. Dougherty, and Mary Taylor.

On resolutions: Geo. Haskell, M. D., Mrs. Pratt, M. D., Mrs. Dickenson, E. S. Wheeler.

On finance: Ellen M. Cudl, Alfred Wilkerson, and S. Minnie Shumway.

On motion, the society took a recess of fifteen minutes; after which the business committee made the following:

AFTERNOON SESSION.

Order of Business—Reports of Committee, Election of Officers, Conference.

EVENING SESSION.

ADDRESSES BY H. S. FAIRCHILD, MARY F. DAVIS, A. J. DAVIS, ED. S. WHEELER, AND HENRY T. CHILD, M. D.

The committee on nominations reported for President, Susan C. Waters, of Bordentown, Vice President: Geo. Haskell, M. D., Ancora, Wm. M. Drake, Newark; Secretary: Mary Pratt, M. D., Camden; Treasurer, Orin Packard, Camden.

EXECUTIVE COMMITTEE.

Wm. C. Waters, Bordentown; Stacy Taylor, Croswicks; A. B. Wilkerson; Camden; Deborah Butler, Vineland; E. S. Wooley, Harmonyton; Wm. Clapp, M. D., Preston; Benj. P. Reed, Waterford; Aaron Allen, Bordentown; Harvey H. Ladd, Vineland; John Jones, Bordentown.

The report was accepted and the persons named were elected to serve for the ensuing year.

On taking the chair, Mrs. Waters said:

"In assuming the duties of the position which the friends have assigned me, I can only say that I shall perform them to the best of my abilities. I shall need your forbearance in the performances of the duties of this office, and I shall at all times accept gratefully any suggestions that the friends may please to make. Personally I am a stranger to most of you, still I have not been an idler in the field, and no one feels a greater interest than I do in the cause in behalf of which we have met.

The treasurer reported that there was thirty one dollars and eighty cents (\$31.80) in his hands. The finance committee reported that they had received in subscriptions and donations Seventy three dollars and forty seven cents (\$73.47). Total, \$104.37.

Henry T. Child said: "I am very glad to see so many of our friends gathered here upon this occasion. It is a part of my business to feel the pulses of the people, and I can feel the pulse of an audience. When I look into the faces and eyes of such an audience as this, I know that there is not only intelligence, but earnestness and determination to work. I believe State Associations are to be the most efficient means of systematizing the great work which is before us. They are or should be a great labor saving machine. In our own state I have been endeavoring during the last two years, to obtain a correct list of persons in every section of the state, who are sufficiently interested to aid in getting up meetings in their own places. The state board, in order to accomplish the work properly, need the hearty co-operation of individuals; wherever meetings are to be held, one or two good earnest workers in any locality, can procure a hall or arrange for a hall and secure comfortable houses for the lecturers, and by judicious management in this direction, circuits can be established, and the great work will go on. We have found it better to have a number of lectures in the same neighborhood so that the people may come up to the working point. A single lecture does little more than awake curiosity. A few lectures will awaken more permanent interest and lay the foundations for future work.

One thing is certain, that there is a vast increase of interest on all questions relating to human development, and persistent inquiries in regard to our philosophy and religion, not only a willingness, but a great desire to hear all that can be said even by our most radical speakers. On this point the public are in advance of many of the Spiritualists, who still think that we had better preach Spiritualism, and "let theology take care of itself."

For one I will never speak upon any platform, or for any society that would put any kind of a trammel upon me. I intend to declare the truth as the spirits give it to me, whether they will hear it or not, and I never have found an audience that would not gladly hear all that was given me to say.

This State Society means work, not for the board alone, but for every member of it. Give your money, give your sympathy and countenance which is better, for its support. Spiritualism has a foot hold now that no one need be ashamed of. Our lecturers, our books and papers command the respect of the world.

I hope the State Society will take measures to ascertain the number of every Spiritualist in the state who uses a back bone, and is not afraid to be known as a Spiritualist. I don't care much respect for a N. C. N. because the fair weather Spiritualists. I want to see all who are willing to avow their faith at any and all times.

It is thought the working of state and other organizations that we are to become acquainted with each other. We know many instances where Spiritualists have lived for years near to each other, without knowing it, and were living for society, where no lectures brought these people to a knowledge of each other.

Spiritualism is breaking the veil between the spiritual and the other portion of life that we call the spiritual, and everywhere the people are looking with eager eyes and anxious desire for all that we can give them from that other shore, and is a glorious thought that we are permitted to work with the angels in the spread of this gospel, which is emphatically "good tidings to all people."

Ed. S. Wheeler gave a very interesting account of his labors as agent of the Mass. State Society, and related many anecdotes in reference to the work.

Mra. Dickenson, of Vinceland, made a few remarks in regard to the difficulties that missionaries met with.

Jacob Paxton, of Forristown, said:

"It is always a pleasure to meet the reformatory mind, it matters not on what subject they have assembled to consider. I have always been interested in everything which tended to the elevation of mankind. There is no one reform that has laid the foundation so deeply in the human heart, and understanding, as has the Spiritualistic philosophy of the present age.

It knows no bounds as to the physical, mental, or the spiritual natures of man. It takes hold of them and analyzes them, scientifically explaining the causes, and goes down to the depths and analyzes them...with the force

which every human being is capable of unfolding.

The spiritual perception unlocks the mysteries which the intellect alone has failed to set.

Science alone could never have lifted man up to his present position. It is for the purpose of extending this power, this realm, that you have organized this society,—is to demonstrate the truth.

To do this, you must support and sustain your lecturers. Let them go forth as free men and women, and they will accomplish their work, and the philosophy which they teach will unfold the human mind until the shackles shall fall from it, and man shall stand forth in the dignity of his nature.

Mr. Wheeler said he never begged. He could not do that, but he knew that the true spiritualist would contribute freely of their money—think it a pleasure to do so. More than that, you will give your names, and your residences, well written out—plain and full, so that your officers can take an account of the Spiritualists, and be able to send to any and all of you.

The venerable Thomas Garret, of Wilmington, Del., said he would like to give some of his experience.

I went from Pennsylvania to Wilmington, and took about \$500.00, but not \$20.00 of it was my own. I found as soon as I got there that I had a work to do among the colored people.

No colored person ever called upon me for assistance in vain.

In 1824, either the good Father or the angels told me that if I would be faithful to what I should be shown no slave that I helped should ever be sent back. I never felt at liberty to take any money. I have passed on twenty-five hundred and twenty-five dollars,—have had from one to twenty-eight at my place at once, and no one was ever returned that I know of. I grew so impudent that ten years before slavery was abolished, I took the slaves right through the streets of Wilmington in the day time. People used to call me a fool. I was once fined \$6000; and I told the Judge that I had been tolerably faithful to date, but so bad, so far, so bad, so mean, I should do better in the future. I got a full history of all I had done, and spent over \$1000. I have never been a beggar. I have never been a beggar.

Adjourning until evening.

EVENING SESSION.

Mrs. Pratt offered the following:

Resolved, That a report of the proceedings of this meeting and a copy of the constitution be published, and that the executive committee be requested to procure three hundred copies for the use of the members.

The constitution was then read as follows:

RELIGIO-PHILOSOPHICAL JOURNAL.

Constitution of the New Jersey State Society, of Spiritualists and Friends of Progress.

Adopted May 24 1866.

PREAMBLE.

In the progress of the age, we find ourselves surrounded by a variety of facts and phenomena which are calling for investigation at our hands.

Mind is everywhere stimulated into activity by the stirring events of the times. As Spiritualists and other reformers who are seeking for truth, and for those things which shall elevate and improve the condition of humanity, we have met in convention, and believing that the time has come, when a more general co-operation of those who have been blackmailed, reviled by everybody, and even if the devil himself were to come here he should have this platform, for he is the person above all others that we would be glad to hear from but we can't get the word of him which I think ought to be placed to his credit.

There is nothing in existence outside of truth that is worth living for, and so we Spiritualists, recognizing this principle are ready to welcome it from whatever quarter it may come.

We will receive it from the Pope; from the Ecumenical Council; and even if the devil himself were to come here he should have this platform, for he is the person above all others that we would be glad to hear from but we can't get the word of him which I think ought to be placed to his credit.

There is nothing in existence outside of truth that is worth living for, and so we Spiritualists, recognizing this principle are ready to welcome it from whatever quarter it may come.

Why, think of it, for all these years and generations in which he has been blackmailed, reviled by everybody, and in all that time, you have never heard a railing word from him. When he has been reviled, he has reviled not again but held his peace.

Then, too, he sees according to popular acceptance to be about all the intelligence, good will and sound sense there is in the Universe. Taking things as the people represent, he sees according to the confession of the churches to be crowding God out of the Universe, and winning all mankind to himself, till God has only a corporal's guard left to keep up. Now, to

COMMUNICATIONS FROM THE INNER LIFE.

For the Religio-Philosophical Journal.

SPIRIT PICTURES.

NEW AND STARTLING DEVELOPMENTS.

What the Invisibles are doing—the Spiritoscope enlarged—500 spirit portraits seen in a single day—many lived ones recognized among the groups—many portraits almost as large as life—animals, birds, and gorgeous landscapes scenes in the spirit panoramas—medium under strong influence many hours.

By WM. H. WANDELL.

This is a grandage of inventions and improvements, both in mechanics and the arts. No sooner we think that we have found the *ne plus ultra* of our ideals, than lo! we learn that we can add a little to it, and make it better; and so it goes on to the end of the chapter, one continuous round of improvements until the aims of perfection is attained at last, which is, however, not very often the case, because it takes too long a time to reach it.

Since penning my last communication for the columns of the JOURNAL, I thought I had discovered pretty much all that could be found out at that time about spirit pictures. The little 3 by 4 inch degreotype plate seemed world to me in itself, and so it was then. To be sure I had the promise given me emphatically by strong unmistakable impressions of very great and startling manifestations in this line, to be made public, but when and where, and by whom, I could not for the life of me tell. Circumstances however, since then have opened up new and very interesting pages in the history of this wonderful spirit world. People can see much plainer and better than before, showing that the invisibles have come over from Macdonald to help us. I will relate how it happened.

I had received an invitation to visit some friends at a neighboring station on the railroad, and the good folks there being very anxious to see these new wonders for themselves, I brought my Spiritoscope along with me, leaving the medium, my sister, without one to look into while I was gone.

During my absence, she felt so lonely without her customary spirit friends, whom she loved to recognize and greet, that she cast about in her mind what she should use in place of the little plate then in my possession. The slips of tin were too small for her—she wanted to try a larger surface. She argued if they could come and go on this very small space, what hindered them from showing themselves upon a much larger scale? One polished surface must be as good as another, at any rate she would try and see what would be the result. She did so, experimenting with one household utensil after another, with but little success, for most of the articles tested were either well worn or battered, so that a clear and unbroken surface could not be obtained.

At last, the medium placed her new wash boiler upon a chair, after scouring it well with very fine ashes, and then polishing with a soft woolen cloth. She then tried a number of experiments about admitting the sunlight, and found the best plan was to open the shutters, draw back the curtains, and allow the rays of the sun to come directly into the room, so as to shine fully on the cover, handle outwards. She now took her station on the opposite side of the room, and awaited further results.

The manifestations came new and startling. So absorbed was the lady at the strange phenomena witnessed, that she forgot to attend to her household duties for the moment; the dinner-table was left standing untouched in the centre of the room, for the medium began to get under very strong influence. Then commenced a perfect panorama of spirit likenesses, sliding along as it were, group after group, every few minutes, over the surface of the cover before her. They came in every shape, size, and form, men, women, and children, like clouds moving in the sun. Perhaps they don't know as much as we give them credit for, as they often come back to us to learn something they omitted in their earth-life. They are as anxious as we are to show themselves plainly to us, and will heartily co-operate with us when they understand that to be the object of the scenes on our part, which they will very soon discover by reading the medium's mind. You experiment—they also experiment with you. They have got to learn the *modus operandi* by which to manifest themselves, which they will quickly do, if your circle is of a kind to attract well developed intelligences, to investigate with you the new phenomena. Persevere, and success must crown your efforts.

At night, place the spiritoscope on a table.

Place a bright kerosene lamp directly before it, within a few inches of the centre.

Arrange yourselves in chairs, as for a circle eight to ten feet apart. Cease all conversation. Let all eyes be directed on the instrument before you. Let your sittings last about one hour; after that it becomes tiresome to new beginners, so put away the instrument, and have a good old fashioned chat, with lively songs, are you separated for the night.

Remember you must first magnetize the plate

you can do anything. The magnetism from the human eye appears to be better than any other kind.

Looking at the plate or instrument is sufficient, and the more good mediums you have the sooner it will be done. Keep your instrument sacred—don't let every body handle it—it spoils conditions, and causes very bad pictures.

Wipe off the plate with a clean woolen cloth every time you bring it out to use. Dampness, also seriously affects it—you can not get good pictures in a damp room, or in one rocking with the fumes of tobacco smoke. Very positive persons can expect to see as soon as those who are not, doubt all the time; such persons generally destroy the only chance they have of seeing—they will not believe any thing, and thus spoil conditions at the very outset.

The pictures at first will appear to be very small and dim, but as you advance in your experiments they will get to be larger and larger, and more bold and distinct in outlines, until you begin to recognize dear absent friends and loved ones. In the many facts you see passing before you in the spirit scope. You will see white men, Negroes, Indians, Chinamen etc., all coming and going in groups. If conditions are favorable, and much mediumistic power is present, they will present themselves with a distinctness and force which is irresistible, passing and repassing—the same groups—several times during a sittings, sometimes very slowly, and again, with great rapidity.

Spirit pictures are very common in some parts of Germany, I think, for I read in an article in the BANNER only a short time ago, that mirrors and basins of water are used to diagnose disease by the common country people residing there. The article was very short and gave few particulars, only that the doctor muttered a few words over the vessel containing the water, adding, I believe, a few passes of the hands, when you could see the patient's photograph room and contents, on the surface of the liquid, and would judge accordingly.

I have lately received a great many letters from different parties, residing in various sections of the union, making further inquiries for particulars, to produce spirit pictures. A few I have managed to answer autographically, but the rest will please accept this article as a general reply to all, as it is impossible to answer half of my correspondents.

I will, from time to time, give through the columns of the JOURNAL, any thing new which we may discover, to promote, and planer and more permanent interest of the loved ones, who are anxious to show us their dear faces once more, that we may know for a certainty that they do come back and commune with us.

Minneapolis City.

RELIGIO-PHILOSOPHICAL JOURNAL.

In forming a circle, to test the presence of the invisibles, get as many good mediums as you can. Do not come to a scene full of light and trifling thoughts and conversation, but let your general tone be sedate and cheerful. Always open with instrumental and vocal music, if you can. Mind, now, you must not expect to do or see wonders all at once. Conditions also must be right. You must come with a calm settled purpose to investigate these phenomena with a careful eye, a clear head, and a mature judgment, that your verdict may not be given in haste, but in all the fullness of sober second thoughts.

Not a word of explanation to me did my wife vouchsafe. Her silence struck me with astonishment, I could make nothing of it. Here was a mystery, and a most mysterious.

A month rolled on, but no change in regard to our relations with each other; to the world we were the same to each other, a living lie. A year sped its way, still no change. A more miserable man now than myself could hardly be found. I was at times tempted to commit suicide.

At length, my wife came to me, proposed a separation. The thought filled me with horror; but she urged it as the only possible means of anything like peace. I asked time to consider, but at the end of a month, I was no better reconciled to it than at first. She still urged it, and I was obliged to consent. A liberal allowance was made for her support and we parted. We had then been married about five years.

What now could I do? I had never any employment to direct and occupy my mind. I had found sufficient in my books; but now all reading was distasteful, and I could only wander about from place to place, seeking rest but finding none.

Another year had fallen into the gulf of time, when one day my wife stood before me. She came to explain everything; she told me that I had totally misunderstood the nature of her relations with that gentleman. He was a link between her and a profligate sister, who had been corrupted by him but who had since reformed. Her meeting with him at the public garden was to learn that her sister had been married to a wealthy gentleman of Louisiana, and that her sister had since died, and was no longer a wall of protection between us.

I cannot describe the emotions that now overwhelmed me. I clasped her in my embrace. I fondled her as a mother would her babe. I could not let her out of my arms an instant; and she returned caress for caress.

How happy we lived after this. Not a ripple was ever stirred, but all that could be to unite two loving hearts belonged to us.

We lived many years. She first passed away leaving me a broken heart. I soon followed, and was received by her in raptures of joy.

I am now a bright spirit, doing all I can to elevate the undeveloped, and it was this that brought me here. I was present when you spoke to David Yonge, and was much pleased. Your manner of speaking to those darkened ones is just what is suited to them; is plain and practical, well fitted their understandings. It came from your heart and went direct to theirs. I met with one who had been at your circle some years ago, and he acknowledged that you had been instrumental in leading him to light. He is now striving to benefit others. Good by.

For the Religio-Philosophical Journal.

TRANCE.

By W. B. FARNERSTOCK

Trance is a seeming suspension of the faculties and functions of life, and the facts which are daily developed, warrant me in saying that it is only an extreme condition of somnambulism, in which the person may be conscious of his surroundings or not, as the mind of the individual is directed, or, the condition is more deeply entered, consequently, the deeper it is entered the more perfect will the functions of life be suspended. Therefore, we find that some persons when in this condition, are perfectly conscious of all that is passing, and although they may see, hear and know what is passing around them, they cannot utter a word or move a muscle. The will power of the organs of speech and motion being entirely lost, in consequence, no doubt, of a *slip* upon the part of the person, that they cannot use them and, therefore, make no positive effort to do so. This upon the same principle, that if we believe (in our normal condition) that we could not raise an arm, we certainly could not do so, simply, because no absolute effort would be required. There is a month in the year, when we do not hear of some person's being in this condition, and who upon recovery give the same experience. Guidance is deeper in the state, has also recovered, who remember nothing that has taken place around them; but their spirit seems to have traversed the universe, visiting scenes of the most exquisite beauty, and sojourning among beings of celestial brightness and purity, and although they may only have been in the state for a few days, as many places have been visited and circumstances have taken place in that brief period, as if they had been in the state for ages. Others, again, have entered the condition so deeply, that life, to casual observers, would seem to have departed; but although the functions of the heart and lungs may appear to be suspended, yet, the actual separation of the spirit from the body may not have taken place, and there is still a condition existing, in which decomposition cannot take place. These are the cases that have been recorded as having been "raised from the dead," and I am sorry to say also, that these are the cases that have, also, too often been buried alive—and until this condition is better understood by those whose province it is to have correct views of it, it will happen again. It is useless to refer the reader to books for information upon this subject, for they record nothing that is trifling or irrelevant, as far as the reader is concerned.

At the age of twenty-five, I became acquainted with a young lady of rare accomplishments and great personal beauty. I at once became passionately fond of her, and endeavored to obtain her hand. She had many suitors, and for awhile doubt rested as to who would be the accepted one. At length I triumphed, and a happier man never existed.

A year rolled on, and found me still the same. No offspring blessed our union. We lived in kind relationship with all around us. Marriage brought some increase to my store, and we lived in great elegance. It was our custom to keep open house, and to receive at all times the elite of society.

There was a gentleman who visited us, of genteel manners, and who held a high position in society. We made him welcome at all times, and soon he became almost as one of the family.

I had not the slightest suspicion of anything wrong between him and my wife, when one day I received an anonymous note telling me that I had better look after the "body" of my wife. I trusted it with score, but could not altogether banish it from my mind. A trifling circumstance occurred that day, which my imagination made me unhappy. I brooded over it all day. Another trifling event took place, and perplexed me even more, when I addressed myself to the same.

"What can you see?" I answered like one possessed of evil; still I gave no hint of my suspicions, and day after day I watched them with out their having the least idea of my purpose.

But this state of things could not continue, and one day I revealed the whole matter to my wife. "She listened to me in amazement, and for some time, made no reply, and then burst into a flood of tears. I waited to hear something from her—she spoke not a word, but looked in utter mystery. What could I say to this? It completely disarmed me, and I must have looked like a fool."

For a month after this there was no loving tenderness between us. I would have given my life to end it. But I never received that letter. I tried to dissipate the effect of my disclosure, but all in vain; a sealed glove seemed to rest upon her brow; and all I could do would not remove it.

The gentleness discovered that he was no longer a welcome guest, and we saw him no more.

Believing in improvements, and that the time has arrived when a new Lyceum Manual is absolutely needed and demanded by the progressive phoners, we have rented, in agreement with the earnest book for our Lyceum, to be entitled "The Lyceum Guide." Whilst we have made no change in the Lyceum system, as such, its outline and construction being the same—as projected by its inspired founder, A. J. Davis, we have sought a greater simplicity and variety, and a more educational process in the pleasing art of leading the youth to a natural and happy life. In this respect it is summarily fresh and new. It is embodied the choicest thought and the sweet virtue of childhood; and whilst it is the spiritual philosophy with its moral beauties, expressed in language comprehensible to children, yet deep, broad, and equally fascinating to the experienced mind. The color department is scientific, being arranged by a talented artist of Philadelphia. The "Cathartic" department, designed to nurture graceful and healthy motion and carriage to the whole person, is peculiarly beautiful, and is illustrated by significant cuts. The "Golden Chain Recitations" and marches are all of the most inspirational order, containing sentiments couched in rhetorical style that can never grow old, being based upon self-evident principles. The Musical department, blending with the Recitations, under the editorial supervision of James G. Clark, whose songs are so celebrated and appreciated throughout the country.

Our long and ardently cherished task will soon be offered to the public, under the smiling approval of the angels who have moved us to action.

We go to press with our work, we respectfully ask the Conductors and other Lyceum friends, to favor us, for publication, with brief statements of their opinions, as guided by their experience and observation, upon important matters here indicated. Such notes will be of incalculable value. To give the undertaking definiteness, we have submitted a series of questions, hoping for an immediate answer:

1. In what moral estimate do you reckon the Lyceum system as superior to the Church Sunday School?

2. What facts, or incidents, can you relate, of your Lyceum, demonstrative of such superiority?

3. Has your Lyceum been instrumental in developing the mediumistic powers of the youth?

4. What methods have you found most successful in securing habits of punctuality with the members of your Lyceum?

5. What are the best means of obtaining the co-operation of parents and guardians, and their frequent attendance upon the sessions of the Lyceum?

6. What is your opinion of making our Lyceum more dramatic?

7. What are the best methods of securing finances for the support of the Lyceum?

8. Do you favor the one-lecture system that more time may be given to the interests of the Lyceum?

9. Will you please state what otherwise you regard as advantageous to the improvement and progress of our work of love?

Address Emma Tuttle, Berlin Heights, Ohio.

TO CONDUCTORS AND OTHER FRIENDS OF THE CHILDREN'S PROGRESSIVE LYCEUM:

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Address Emma Tuttle, Berlin Heights, Ohio.

J. M. PEERLESS,
EMMA TUTTLE,
J. O. BARRETT,

For the Religio-Philosophical Journal.

A SCENE IN SUMMER LAND.

COMMUNICATED BY WM. TAYLOR—ANNIE CURNEN TARREY, MEDIUM.

How bright, how beautiful is this land of ours, this never ending Summer Land, where the soft green hills amid the ever green trees, gently murmur like the faint note of theolian harp, and the verdant fields, ever fragrant, fill the air with the most delightful odor. Here it is that man's fondest hopes are realized; here the good and the bad spirits are cast into a place of punishment, and the good second through a series of seven ascending spheres until they reach the presence of God. The more wicked, gross and material a spirit is, the greater power it has to influence humanity and impress itself upon our knowledge. For instance: we can not even see the grossest spirits, that are but one remove from us in the spirit world; these gross, wicked spirits, in like manner can not perceive the presence of spirits a few degrees better and more spiritually organized than themselves; and so on in the ascending grades of spirits—the finer pure and more spiritual a spirit is, the less its power to impress itself upon or control material matter, though it has knowledge and sees the workings of spirits of a lower grade. The good spirits have cognizance of what is beneath them; but the bad spirits can not perceive those which dwell in a higher and more ethereal atmosphere than themselves.

Table-tipping, rappings, and speaking through trumpets, was undoubtedly the work of spirits;

but the fact that they could do these things was proof positive that they were bad spirits, or they could not thus impress their presence upon material matter. Bad spirits psychologized persons, became *en rapport* with their minds, read their thoughts, and impressed images upon the mind; so that persons so psychologized by them actually believed these images to be real. Evil spirits mesmerized the children of men and caused them to see whatever they wished.

The infallible test of evil spirits is, that they deny the divinity of Jesus Christ and His sacrificial atonement; they deny that God is a personal being, and assert that he is the sum-total of all laws, all love, all beauty, etc.

Good spirits, although they were too ethereal and finely organized to control material matter, yet made their presence felt in the mind by drawing it toward holy thoughts, a pure life, etc.

We have made a fair statement, so far as we understand Mr. Jennings, and are open to correction. But his claims are rather startling.

He comes to us as a special Providence gift, direct from God, who has permitted him to pass through the experience he relates in order that he may show mankind these things. It is a high claim, and must be cautiously allowed.

Perhaps now would be as good a time as any to state our views on Spiritualism. Neither of the proprietors of the *Gazette* are Spiritualists.

We have never seen anything to convince us of the truth of Spiritualism, and we have never spoken or written a word in its favor. But we recognize the fact that there are (as Mr. Jennings states) a great number of eminent men of worth and intelligence, good citizens, who believe in it. Very strange things occur in "Spiritual phenomena," as it is called; and we are willing, equally with the best papers over the land, to lay it occasionally before our readers as a matter of news and for their consideration.

We can not shut our eyes to these things and ridicule them out of existence; they must be investigated, and we must endeavor to find out the cause, or the physical law which produces them. Most Spiritualists are as thoroughly convinced of the truth of their doctrines as the most orthodox Christians are of their faith. What good result, then, can follow an attempt to blackguard them out of their convictions, to ridicule their personal appearance, and attempt to ostracize scores of millions of our fellow-beings beyond the pale of "right" which decent men are bound to respect?"

Being the publishers of a local newspaper, we notice, especially as they take place, as a matter of course, in the public hall, and lectured on Spiritualism. We did not mind his subject, his manner of address, and the size of his audience. We intend to pursue the same course in the future. And no one can truthfully say our paper is "unfit" to be in the family circle, as on their all such statements are unfeigned for, inviolate, and strongly develop malignity of spirit at our expense.

On the other hand, is a paper which fills its columns with the vilest passions about, fit to go into a family?

We seek a compromise between our paper and other country papers feeling assured that it will not suffer by such comparison.

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For the Religio-Philosophical Journal.

WONDROUS MANIFESTATIONS.

LETTER FROM MR. F. A. LOGAN.

HONORABLE JENNINGS.—In this Southern, Ill., community known as "Egypt," I find many Spiritualists and not a few mediums. In Decatur, moreover, have been brought to the ceiling crowded, and held there twenty or thirty minutes. In Decatur at the house of Old Father Burton, the spirits talked through the trumpet, and what seemed somewhat amazing, if not startling, an Indian spirit talked me through the trumpet, and there asked if I wanted to be doctored. I replied that I did. They stood up they said. I did so, and large heavy hands pounded my shoulder and lungs bristly, and made the manipulation, "which to me seemed as tangible as those of a physical operator." There were only seven of us in the room and they were talking, and I knew that they had not risen from their seats. Besides I stood in front of the table, and knew that it was impossible for any one to be between me and the table or to reach over and perform the operation of healing. Then the spirit said "That will do," as he finished manipulating me.

I am naturally skeptical, and I used my senses to detect if possible any thing like fraud, but I must acknowledge that this manifestation reassured me that spirits are tangible; that they come to do us good. I found a fine spiritual society in Decatur. These meetings are conducted by J. J. Mangold, and conductor of the *Lyceum* has been a wise conductor for many years, and a

superintendent of the sabbath school. He is an efficient worker, and the large well trained *Lyceum* shows that he is the right man in the right place. Dr. Durham also by his dignified and calm deportment, proves to those by whom he is surrounded, that the harmonious philosophy is something that can be communicated. I found some noble whole soul'd sisters, and a genial pleasant home at the City Hotel, with Mr. and Mrs. Lee who are Spiritualists.

SPIRITUALISM EXPOSED.

MR. MILTON JENNINGS and his wonderful experience—Thrity persons hear him expose Spiritualism.

From the Worcester (Ind.) Gazette.

Mr. Milton Jennings, of Dayton, Ohio, lectured in our city, on last Saturday and Monday evenings, claiming to give the true exposition of spiritual phenomena. As we attended both lectures, and also conversed with Mr. Jennings upon the subjects, we will endeavor to give a synopsis of his views. We have not the space to give the evidence he quoted and related which proves spiritual communication.

Mr. Jennings has himself been a seeing, seeing and speaking "medium." He states there is no doubt but that there is spirit communication. The evidence which can be accumulated upon this point from men of strict probity and honor—judges, doctors, ministers of the Gospel, members of Congress, and thousands of persons, whom we would believe upon any other subject—is sufficient to convince any person of good intelligence that spirits can and do communicate with the inhabitants of our earth.

He found out after several years experience and investigation, that these spirits are evil spirits; that they are the fallen angels, Satan and his hosts; that they are the spirits of bad men and women who once lived on earth, and that they are striving to work evil in the world, putting on a heavenly seeming in order to serve the powers of darkness.

Mr. Jennings claims that he was specially permitted in the Providence of God, to find out the truth of this matter, so that he might expose these bad spirits. His first lecture was free, and the City Hall was crowded. His second lecture required twenty cents in order to hear his exposition; the price was twenty cents, and the streets muddy, and only about thirty persons were present.

His doctrine is, that spirits on leaving the body, stay about this earth, awaiting the final day of judgment of all mankind; when the wicked will be cast into a place of punishment, and the good second through a series of seven ascending spheres until they reach the presence of God.

The more wicked, gross and material a spirit is, the greater power it has to influence humanity and impress itself upon our knowledge. For instance: we can not even see the grossest spirits, that are but one remove from us in the spirit world; these gross, wicked spirits, in like manner can not perceive the presence of spirits a few degrees better and more spiritually organized than themselves; and so on in the ascending grades of spirits—the finer pure and more spiritual a spirit is, the less its power to impress itself upon or control material matter, though it has knowledge and sees the workings of spirits of a lower grade. The good spirits have cognizance of what is beneath them; but the bad spirits can not perceive those which dwell in a higher and more ethereal atmosphere than themselves.

Table-tipping, rappings, and speaking through trumpets, was undoubtedly the work of spirits;

but the fact that they could do these things was proof positive that they were bad spirits, or they could not thus impress their presence upon material matter. Bad spirits psychologized persons, became *en rapport* with their minds, read their thoughts, and impressed images upon the mind; so that persons so psychologized by them actually believed these images to be real. Evil spirits mesmerized the children of men and caused them to see whatever they wished.

The infallible test of evil spirits is, that they deny the divinity of Jesus Christ and His sacrificial atonement; they deny that God is a personal being, and assert that he is the sum-total of all laws, all love, all beauty, etc.

Good spirits, although they were too ethereal and finely organized to control material matter, yet made their presence felt in the mind by drawing it toward holy thoughts, a pure life, etc.

We have made a fair statement, so far as we understand Mr. Jennings, and are open to correction.

But his claims are rather startling.

He comes to us as a special Providence gift, direct from God, who

Original Essays.

For the Religio-Philosophical Journal.
REMINISCENCE, OR PRE-EXISTENCE
OF THE HUMAN SOUL.

The Wonderful Manifestations in the Spiritual and Material Realms.

BY ALEXANDER SMITH.

I very much regret to find that some of our most eloquent and talented lecturers have lately introduced in their lectures, the subject as stated at the head of this article. However much I admire the lecturers and reverence the spirits by whom they are generally influenced and guided in the search after truth, yet, I am constrained to assert that their labors and eloquence, are expended in endeavoring to establish as true which has not a single fact to support it. There are many ingenious and apparent probabilities adduced in support of it, I must confess, but even they are fallacious, as they are predicated upon the mere conjecture of the physical and physiological nature of man; therefore, after perusing this article and perceiving the facts and arguments which I shall have adduced, you will consider me justified in denouncing this doctrine as one of great error, unworthy the notice and investigation of our brother Spiritualists, for it is only capable of distracting their minds and leading them into an endless metaphysical contest. Whence came this idea, and what is it? It can be traced far back in history, to that land of fable and mysticism of the ancient Egyptians, of many thousands of years ago, when all the people and land were under the despotic sway of the priesthood who taught it in their doctrine called the Metempsychosis, by which the minds of the people were enslaved. The principal features of this doctrine were to this effect, that the animating principle or soul of man had ever been in existence; that it is immortal; that it floated through the universe from all eternity, passing from one state of existence to another, and at length came into the possession of the body of man; and after it should leave the human form at death, then it would continue its transmigrations through the bodies of many animals, corresponding to the character it bore when in the human form. Thus it would continue from animal to animal, during the space of three thousand years, when its time would be expired; then the poor wandering soul would return to the nest of material rest. This doctrine was next embraced by the Hindoos when it was modified by their priesthood to suit them, and similar results followed as with the Egyptians. It then found its way to ancient Greece through Pythagoras, who had been a student many years in Egypt and India.

Pythagoras modified it to suit his own notions and purposes, and then taught it to a school of young men of his day. The sum of his doctrine was, that conditions would accurately follow characters in the *after world*. After this the doctrine was believed and advocated by many of the ancient and modern philosophers, poets and priests, being modified by all, more or less, to suit their peculiar notions.

At length, it has reached the present times, and been incorporated with the late spiritual manifestations under the teachings and influence of *Allan Kardec* which he calls Spiritism. His fundamental principles are, that soul has always existed, and has undergone many incarnations and experiences, before it is incarnated in the human form; that it brings with it the experiences it has had in other forms. He labored hard to prove that the second envelop of the soul (the human body being the first), which he calls *perispirit*, a fluid substance, is really the spirit body that the soul possesses after this life. In this latter, I believe he is successful and truthful. But one of our lady lecturers of this country, goes much farther than Kardec. She admits most of his principles, but she says there is no such thing as memory or recognition—it is all a part of yourself. There is no knowledge taught by books, by teachers, prophets or bibles.

SPIRIT:—What thou hast seen is the first process accomplished of man's reproductive existence: the contact and union of the positive and negative spirits, or the combination of the male and female essences. Such is the law of the great power of nature, from which all organizations and consciousness come through all the kingdoms of the vast creation.

That diminutive golden sphere thou didst see, is the female germ, or ova. It contains a living spirit like the other, and emanates from the same sources, yet there is a difference in its nature when compared with the sperm. The latter is the quintessence of light, of love and motion, while the former is a spirit life more subdued, less in force, but has an affinity for all the material elements of the universe. Though one is more powerful than the other, yet the less powerful is as necessary as the greater. No being or organization or sentient qualities can exist without the combined powers of both to produce it. Now cast up thy gaze, and thou shalt see the second process in the great arcana of animation. But, I will enlarge the bulk of these representations so that thy vision may better comprehend their motions and forms.

THE MEDIUM SPEAKS:

Now the golden fairy gem or ova seems to give evidence of internal communion—it beats, vibrates and swells, as though gushing with exuberant life. Suddenly it is enlarged by spirit power, larger and larger it grows, until ten thousand times its natural bulk, it is presented to my view, a grand and curious spectacle!

The two human spirits or essences are seen in ceaseless counteracting motion, interblended with contorting evolutions, they revolved first one way and then the opposite. In form, the two seemed to be a small disk about an inch in diameter, and at two parts of the circumference there were protuberances similar to the heads of two earth-worms, which projected in opposite directions. The back ground was a light of intense whiteness, that the most refined spirit-matter could be distinguished when placed between it and the mental eye of the medium. Thus the two spirits, though pellicid as the light of day, were yet distinguishable in all their lineaments and motions, resembling two clouds enwrapped, charged with opposing forces. As I gazed upon them, for a time their motions were slow, irregular and indefinite; but at length, they seemed aroused to contest with each other, the right and might-for mastery. With a sudden springing spring, one of the heads would itself lunge forward, causing itself and companion to revolve a little beyond half a cycle. Then the contesting spirits would project its head in the opposite direction, and itself and companion to revolve it, if a cycle back again. This action was continued for some time, revolving forward and backward, by the contending forces, which bore a resemblance to the motion of a balance wheel of a watch. At length, the force of one party seemed to decrease, and the power of the other to increase; when, at length, the most powerful, with a sudden extra jerk, carried the disk entirely around, making a complete revolution. The triumph of the stronger is acknowledged by the weaker party making no further resistance—then a continued rotary motion is continued, the two spirits interblending. "O spirit! I wish for light to explain this mystery."

* "Moreover something is or seems, That teaches us with mystic dreams, Like glimpses of forgotten dreams, Of something felt like something here; Of something done, I know not where— Such as no language may define."

These lines of Tennyson are quite expressive of all that has been said in past and present times, in support of the idea of the pre-existence of the human soul. It is true, that classic authors state that Pythagoras actually remembered some of the characters of his previous lives during his metempsychosis. It is said that he claimed to recollect his former self, in the person of a herald named Astathides. Now, who can prove that Pythagoras ever said anything of the kind? Or, even if he did say so, who can prove that he spoke the truth? Allowing him to have said so, is it not more reasonable to suppose that he was influenced by his vanity or ambition, and uttered what he knew was not the case, in order to support his doctrines before his disciples. Even if he believed it to be the truth, it is more reasonable to suppose that he was the victim of his imagination or infatuation, than

that it should be true in fact. Any way you may choose to account for it will be better than believing the assertion, as it is contrary to the facts known of nature, as I shall be enabled to convince you by and by. Therefore, let me not be considered presumptuous, if I dissent from all that has been said, either of the past or present times, by the learned or unlearned, by man or spirit, in support of the idea that, "The soul of man has a pre-existing conscious state previous to its real existence in the human body, as conceived and born of parents." In support of what I affirm, I shall not enter into a metaphysical contest, for such would be tiresome to the reader and would not elicit that satisfactory light which I wish to throw upon the subject. I will do something better. I will endeavor to describe a vision which my spirit friends have lately presented before me—seeing it with my mental eye in a complete wakeful state. At the same time, I received certain mental impressions by way of illumination. When I shall have done with it, the reader can compare it with whatever he please, reflect and judge for himself in which lies the truth.

VISION.

MEDIUM.—Across a dark vaulted chamber, I saw a multitude of diminutive bodies of clippal form, with slender caudic appendages, which seemed endowed with life, and guided by an instinct, if not reason, for they were all moving in one direction without crowding each other or coming into collision. They were transparent and emitted a magnetic light by which their motions and mysterious journey could be distinctly seen.

"What means this mysterious scene?" Spirit friends, give me your light that I may understand.

SPIRIT.—Morial, what thou seest with thy mental eye, is to represent a portion of male sperm of the human orgasm. Every tiny speck, though not larger than a grain of mustard seed to thy view, is magnified ten thousand times larger than its natural bulk. Judge then, how small it must be, when upon the point of the finest needle, it could find a roomy and solid basis. Look how beautifully transparent it is! Within that pellicid speck, is a portion of the great ocean of spirit which exists throughout the universe. That speck imperceptible to the naked eye, contains a portion of the great power of nature,—the Father of all life, all motion, all light and love, which thou callst God. That is not all. That glittering speck contains a spirit which has all the properties, traits, and powers of the human sire who brought it into existence in its present form. Though in a quiescent state at present, yet it moves onward, attracted by magnetic sympathy, to meet its counterpart, which is the egg of the female. A little time after the separation or evolution, a new action was seen in the two essences, which remained separated, but still acting in uniformity. From beneath their bases, two delicate lines issued, passing downward and crossing each other a little distance below; then slightly moving out and downward, they struck out parallel to each other, and passed on in their downward course, where we will leave them for the present, to attend to that which transpired above. The three spirits being endowed with a wise instinct, as inherited from the Great Fountain of Wisdom, then proceeded anew to action. They threw out rays of their own essence, which proceed in lines at first, then curve and convolve as their nature and destined limits may require, from which springs the nervous network, being the first part formed of the human being. Spirit! confer upon me light to understand this further mystery.

FIRST.—The two spirits having interblended and established the mastery of the one, and the subordination of the other, now proceed to the next act in the creative process. To their natures being perfectly interblended and highly excited by their late contact, the most refined particles of their Spiritual nature, by a certain law of motion, are thrown to the upper surface of their being. These they are accumulated and assume the nature of another spirit, which is much superior to those from which it sprang, in its refined divine qualities—it is the soul which is the principle or concentrated essence of man's spiritual nature. These three spirits, then, finding themselves in propitious conditions and circumstances, proceed to draw out the ultimate expression of the great power of nature in the formation of man. Being surrounded by fitting material atoms, they throw out their life principles among them, which spread and ramify in a wonderful, yet systematic manner, when the female principle having affinity with all the material elements of the universe, attracts such atoms as are required for the various parts. So that, as the spiritual powers in their evolution develop their natures among the material mass, material encasements are formed around them as they proceed. Each one forms for itself a habitation, or as it is called a brain, so that there are three brains in the human being, one to each spirit. The male spirit occupies the left brain, hemispherical, the female spirit takes the right brain or hemisphere, while the soul sits enthroned in the brain at the back part of the head, called the cerebellum. The two spirits hold connection with the soul, by means of two telegraphic tubes, and many sympatheticic ones of an infinite minuteness, so that there is nothing transacted below, without the knowledge, and will or consent of the soul. But, there is not any connection by means of tube or other conductor of knowledge, between the male and female spirits, so that they may be at times independent of each other in mental action, as will be explained presently.

The three spirits now proceed to creative action, bringing into alliance material atoms, which they build up the bediting structures that they shall require. The soul is the master architect, and the other two are assisting by will. The mortal acts with a will and power corresponding with the great power of the universe. It is projector and principal builder, and conservator of the whole human organism. It never sleeps or rests, from the beginning to the end, or the death of the body, it governs, provides and keeps in continued action the course of life throughout the human body. It is ceaseless in labor, supreme in wisdom, and ever vigilant in all connected with the life of man. At first, then, the spirits prepare their own location in the brains, with that which is best suited for their future uses. They construct various compartments, curious, intricate, and many consisting of halls, rooms, closets, and passages, all of which denote the greatest skill in adaptation to certain uses, and economy of space and material. The three spirits having constructed their domiciles in conformance with their future requirements, now proceed to extend their powers outside of their locations. First, the soul, alone in its sanctum, immaculate purity and wisdom—not of this world—the vicegerent of the universal God—by its irresistible will and spiritual influence—causes all spiritual essence and material atoms to obey. Then comes into existence beneath the cerebellum, a large reservoir or battery motor force, of which the soul is prepared. This reservoir is called the Ossiferous. From it a long column of the esus mass stretches out to great distances, tapering at the end to a point. Simultaneously with this, the two other spirits extend out from their domiciles to two lines, each of their spiritual essence, which pass down, slanting inward for a little distance, when they meet and cross over, the column that was sent down from the soul, then they extend in parallel on each side of the column, along its whole length. These branches spring out from both sides, diverge, and ramify throughout a vast amount of space, among the material atoms. Two large branches spring out on the upper part, and two at the lower, extending a great distance. And thus, at various locations, there are various deposits of supply, which we may consider as depots or magazines for special actions. To all parts, in all directions, the nervous

essences spread, which is necessary to complete the sensuous system of man. Then, as the spiritual molecules of the soul are kind, have an affinity for the atoms of the material elements, the process of the human structure goes on until completed. Now, look, mortal, I will show the human form with all its organs, that thou mayest learn to know thyself.

MEDIUM.—Then was presented before me my mortal view, a representation of the human body, laid open from the brains to the lower part of the pelvis and diseased of the bowels, in which all the organs were brought to view. The whole structure seemed to indicate a quality of being conjoined. Commencing above, I saw two large brains one on the right side, the other on the left side of the head, which were called *Cerebrum*; and there was a smaller one behind called *Cerebellum*, which seemed by its position and connection to be the umpire between the two others. Then, there were two hearts, with corresponding valves of entrance and exit, two lungs, one right and one left; a liver and gall on one side, with a spleen and pancreas to correspond on the other side; two kidneys, one on the right and the other on the left. Then, counting the heart and spleen, there were two eyes, one on each side, which were placed in corresponding localities, corresponding toward the nose, and in each pair, I said to myself, "If man is simply an individual, why has nature made him with a double set of organs?" Spirit! I crave thy light and existence to solve this mystery.

SPIRIT.—Mortal, thou hast seen in the previous views I have given thee that man's Spiritual nature, as in alliance with the material, consists of two essences, male and female, and that a third more refined, more subtle and more powerful springs from them, which is the soul. To this latter one, the other two impart, this divine spirituality, effect it as their imp're, and thereby themselves closer to material atoms, with which they are deitied to act during the corporeal life of man.

There is nothing in God's universe which acts singly and alone, for there are always two spirits or agencies, that act in producing the most minute and insignificant thing in all creation. Shall man, then, have special laws for his existence? No! If it were so, man would be but a one-sided animal, compared to what he is now. Such a being could not perpetuate his species. The fact is, a man consists of a dual nature—the two powers joined to form one corporeal being, and one Spiritual individuality—the soul. Thus, thou sees that in the representation before thee, that there are two large brains, the domicil of the two spirits, and a smaller brain, the residence of the soul, and that the body is constructed of two distinct parts, a right and a left, each one of which has organs corresponding to the other, and as each pair of organs act synchronously, thou mayst perceive that two agents are required to move them. Let me enlighten thee more on the secret workings of the powers by which man moves and maintains his career of earthly life and mental action. Thou hast seen the two essences make their first contact, their influence believed and to all other parts constituting the human body. There are two streams of their essence coming from each, one of which, is from the original nature of the spirit, and the other is acquired at the time of their interblending with each other, so that the two streams are positive and negative, the former acting as a propelling force, and the latter as attractive or receiving force, but they are both used in connection with things of the other world, and of the human body. The propelling force acts upon things, and the attractive force receives impressions of things. The one raises the man's arm to strike and the other receives the impression, or qualities of things, and carries them to the brain, where the spirit dwells to receive them. Impressions may be received on both sides of the man at the same time; and when they arrive at the brain, they constitute what we call our ideas. Now, what is called an idea is simply the last spiritual molecule in the chain of the nervous system, which is agitated after receiving the impression from the external world. The picture of that impression as received from the outer world, becomes stamped upon the molecule, and is retained there for future use. The spirits, then, after receiving impressions, gather these ideas or molecules, and assign to them proper locations in the labyrinth of the brain or store house. The two impressions are transmitted their influence believed and to all other parts constituting the human body. There are two streams of their essence coming from each, one of which, is from the original nature of the spirit, and the other is acquired at the time of their interblending with each other, or as being, in existence. If we search all nature through, we shall find that every thing is produced and acts from two forces, at least. These forces are the positive and negative essences which are spirits. All plants and minerals are produced by these powers, but animals which move to and fro, and are intelligent, require a third power, which is a soul.

The sun acts as a soul to plants and minerals, and the lowest order of animals. But man, who is the ultimate of God's works, requires a soul, partaking of the nature of that God, in a limited degree. It must be capable of action and vigilance without ceasing. It must have a part of the sublime wisdom of the Creator within it, to know how to construct and maintain the human body in health and efficiency. The two minds receive their knowledge through the nervous system, which is of the external world, and limited; but also the knowledge of the soul is of the principles of nature; and its aspirations are without limit, for all that is great and good. The knowledge of the one is a light by which we see our way in this world, and the knowledge of the other gives us glimpses of the great future beyond; a state of existence much better than this, where we shall be happy and immortal. What is it that moves the involuntary nerves, the double heart, and all the other double organs, in ceaseless motion? It is the soul. What is it that keeps constant watch over all the machinery of life in ceaseless motion, while the body and the two minds are resting from their daily labors? It is the soul, and no other power on earth or in heaven could perform the same duty, unless it were the great powers of the universe. Thus, we see that it is absolutely necessary that man should have a soul. If it were otherwise, man would be no more than one of the lower order of animals possessed of magnetic life alone. It is reasonable to suppose that the spirit or essence of which the soul is composed, like man, has also existed somewhere, but it is a great error to suppose that it has existed as a conscious individual soul, having knowledge and prophecies, wandering through the universe, until it can find a body to make its habitation. Such an idea is not consonant with reason or truth. It is also necessary that man should have two minds, for no single spirit can act alone; the acting principles are compelled to act in pairs, male and female. Thus it is that man is made of a double nature, having two organs of every kind. Thus, it is, we have two large brains, constituting the two minds, and one small brain constituting the soul, which latter, derived its existence from the interblending of the two spirits. We have shown how the two minds are formed, by receiving impressions from the external world through the nervous system. We now come to the concluding idea, which, to bring to view and establish all that has been said so far in this article, is merely preliminary. When one mind is withdrawn from the senses the other may act. Such is the case with regard to our dreams sometimes; most of which come from the right brain or mind.

There are many cases on record, where the brain on one side has been injured or destroyed so that the mind could no longer act therein. Was the man deprived of mental action? No. There was another brain and mind uninjured, which took up the reins of government and conducted the individual through the remainder of his life, without any apparent physical defect. What greater proof than this, can there be of the nature of man's mind? We have now added enough—indeed, independent of the two minds, to convince any rational mind, that the soul of man came into existence just prior to the creation of the body—that its pre-existence as a conscious powerful entity, is all a myth, and that its knowledge of things of this world comes gradually, as the two minds increase and grow from external impressions; that the

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SPIRIT.—Mortal, thou hast seen in the previous views I have given thee that man's Spiritual nature, as in alliance with the material, consists of two essences, male and female, and that a third more refined, more subtle and more powerful springs from them, which is the soul. The believers in pre-existence consider that the mind and the soul are one and the same thing, which has existed from all eternity, acquiring knowledge and power, which it brings with it when it comes into possession of the human body. Such vague ideas have not the shadow of a fact to rest on, consequently, it cannot be true. If the soul had a prior existence, how comes it that the nature of the new born offspring is made up of the traits of character and disposition of the two parents. We can trace the material character of every man or woman to their parents direct, or perhaps to their grand-parents—for the character of a man is the combined character of his parents—his powers, his propensities, his talents, his fondness for learning things, and these mental powers and instincts, after undergoing certain modifications from our circumstances, we transmit to our children, and thus it continues from age to age. If Mozart was a great master of the harmonies, his knowledge and capacity were received through his progenitors, and not as our lady lecturer accounts for it, by saying that it was acquired through the wanderings of a pre-existing soul.

Now according to the knowledge imparted by the vision, man in his present state is formed by the combination of two essences or spirits, male and female, which every body of maturity and common sense knows to be the case. From these spirits interblended, arises the soul, which is composed of the most etherealized and divine portions of the spirits, which make the nearest approach to the celestial, and the least participating of the material. The soul, then, brought into existence just prior to the corporeal part of man. In fact, it is the actor, or creator, by whom man is brought into existence. No other agent, and no other mode can be shown to have produced this mysterious being called man. The vision shows that there are two minds in man, instead of one as is generally supposed; these minds are in connection with the soul, but are not the soul itself, as is supposed by a great many. They begin to receive their existence when the nervous system begins to receive impressions from the external world. That there are two minds is well known to the greater part of physiologists. Dr. Darwin, the author of *Zoology*, and his descendants were well aware and convinced of the duality of the mind. Dr. W. is also. They can cite many wonderful cases where these dual minds act and govern the body in which they are enclosed, alternately; and at the same time the two minds are in communication with each other, or as being, in existence. In we search all nature through, we shall find that every thing is produced and acts from two forces, at least. These forces are the positive and negative essences which are spirits. All plants and minerals are produced by these powers, but animals which move to and fro, and are intelligent, require a third power, which is a soul.

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mind is dual, and both are necessary to the creation and preservation of man. If then the facts and arguments here adduced are true, then all the fanciful notions of pre-existence must dissolve to nothing, when the light of truth shall shine upon them, and if there is any one who shall object to them, it will devolve upon them to give us a greater light, by which we may be enabled to see to the contrary. A few words more, and then the author of this article will have done with this mystical subject of pre-existence.

"Like glimpses of forgotten dreams
Of something felt, like something here,
Of something done, I know not where."

TENNYSON.

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THE SOCIAL EVIL.

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By the REV. ALFRED C. ROE.

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Second. Those who have become familiar with the thought of evil from the influences of the theatre, of evil literature, the love of dress, the tendencies of fast life,—the tamper with it, and are so swept down.

Third. Those who, having been deceived through ignorance or misplaced affection, or urged on by want, or overcome by sudden temptation, have fallen; and yet would gladly return were the way open.

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She has no sense of purity. The woman loses moral sense, and has no sense of purity. The woman loses moral sense, and has no sense of purity. The woman loses moral sense, and has no sense of purity.

Nature ordained man as the head, and to woman is given the way of the heart—to man is given wisdom, to woman grace—their to give support, and the other consolation; neither may abandon the sphere for which they are fitted.

Man without woman to love, is without hope, and woman must be able to inspire love in man. Milton and Shakespeare were quoted to show the necessary attributes of woman. The self-mutilation of the fighting amazons was cited to show that it was a revolt against nature to attempt to usurp the prerogatives of man, and that any other attempt must result in the surrender of some of the charms given them to wield an influence over man.

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Sen. Pomeroy's temperance bill declares every man a drunkard who does not drink, would it not materially reduce the number of males?

Certain ladies of Washington, D. C., are organizing an anti-woman suffrage association. A good many slaves formerly declared that they loved slavery and hated abolitionists.

Susan B. Anthony says, "The women have had a surfeit of men for the past six thousand years." And yet Susan has about as little cause to complain of such surfeit, as any other woman on the continent.

The Pittsburgh Advocate reports two cases in which ladies were refused certificates of membership by a United Presbyterian church session, because they sang hymns and had knelt at a woman's bench.

Six hundred women of Wyoming Territory have petitioned President Grant for the removal of the secretary of that territory, Gen. E. L. Lee, formerly of Guilford, for intemperance and immorality.

The Catholic, having stated that no Catholic woman was a supporter of "woman's rights," a lady writes from Detroit that she is a good Catholic, and yet defends the movement of women's suffrage.

Miss Adelais Phillips sent her sister Matilda to Europe last year, and the latter is now studying at the University of St. March, in London.

A correspondent writes that Miss Matilda has made wonderful progress, and promises to attain great eminence in the lyric world.

Gov. Baldwin of Wisconsin has appointed Miss Julia Coffinberry a notary public in and for Kent County, and she has given her bond, taken the official oath, and entered upon the discharge of her duties.

She has since received from the Governor the appointment of commissioner of deeds.

The question whether women shall be allowed to pray in public, is discussed in many of the Protestant papers of France. M. J. P. Collet, a leading French preacher of Paris says in the English Bible, that his experience authorizes him to say that there are more brethren proportionately than sisters whose language in public worship is natural, appropriate, and promises to attain great eminence in the lyre world.

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The following is a quotation from one of her lectures, as taken from a San Francisco paper:

Women's BRAVE is equal, and her whole organization is finer than man's, and in this consists all the difference. God has given her delicacy as an evidence that she is to depend on the stronger creature, fitted to endure the shocks of life. Delicacy does not imply timidity, else the mother may be also a tyrant over her dependent children. There is far less of the so-called tyrannical man than is reported, to be reduced still further if the woman would depend upon her beauty and graces to persuade, instead of appealing to the sledge-hammer arguments of the strong minded, or rather strong tongued sisterhood.

Women may be the greatest of autocrats if she will; she has the power, if her sweetness and amiability be used, for they make her aocrat of the heart, and the heart leads the human captive; affection and love, persuasive though perhaps the gentleman who would not; thank her for revealing how they are managed; when they are managed, she is but humor most when she obeys.

A single sweet refined woman can accomplish more, anywhere—even with a body of legislators—than a thousand blue stockings. A self-asserting or "strong-minded" woman has been the reproach of every poet, ancient and modern.

One of Aristotle's comedies criticizes a woman movement, not by innuendo or inference, but in direct terms. Juvenal pities the man "linked to a klan, convention going mad." Other poets wrote in support of the same position.

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In some parts of the country it is so much the fashion to have a wife, that a man who shows himself negligent in this point forfeits his marital dignity, and is regarded as a simpleton who understands nothing of his protective. When women are treated with gentleness and moderation, it is, in its own principle of economy, as one might spend a bent of burden because it cost money, and because if it is killed one would have to replace it.

A late writer states that more than once he has seen a plot drawn by a woman while her husband walked behind and guided her. It is liable to see the poor things sticking their little feet into the ground as they go, drawing them painlessly out again, and so hopping from one end of the furrow to the other.

Treatment of Woman in Former Times and Now.

Mary Worth Montague introduced incitation to Europe in 1751, and thenceforward observations of a farmer's wife Dr. Jenner to his experiments with vaccine matter.

MR. GOUGH ON THE WOMAN QUESTION.

In common with other journals (not, as it appears, on the basis of incorrect reports) we have been entertaining the idea that Mr. John B. Gough has publicly exposed himself as a woman's champion. But Mr. Gough generally assumes us in the most downright terms that such an implication on his good sense and generous nature is wholly undeserved.

He believes in giving to man all the civil and political rights possessed by men. Moreover, he feels indignant at the low wage paid to female teachers, in comparison with the double and sometimes treble higher wages paid to male, and wants to give women's opportunities for earning a honest and comfortable livelihood increased a hundred fold.

The recent injurious report against Mr. Gough's character and sagacity on the suffrage question (a part which we are sorry we had the least acquaintance with) arose from the fact that he felt called on to make some criticisms concerning what he regarded the extravagant exactions of certain advocates of that noble reform. But he does not to be understood as the staunch friend of that reform. If indeed, he is to my knowledge the generous and giving man of all others. So, going so lively and so indefinitely as he does, Mr. Gough has no notion of dropping behind in the present age. Indeed, it would be a singular blunder in a child exponent of the temperance question to shut his eyes to the expediency of woman's enfranchisement, since it is to women's vote that the temperance cause is to look for its victory. Having inadvertently misstated Mr. Gough's position, we cordially make haste to set him right. And we are equally eager to do a similar service for Mr. Horace Greeley.—*Independent.*

HORRIBLE TREATMENT OF WOMEN IN CHINA.

DOING THE WORK OF HORSES.

The woman of China is treated as a crewre radically despotic, and scarcely belonging to the human race. She has no soul. She is cut off by everybody, and especially by her brothers, as a mortal in whom they have a right to demand the lowest and most painful services.

The amusements and pleasures of her age are quite unknown to her; her whole education consists in knowing how to use her needle. Some learners how to read nor write, for there exists no school nor house of education for her. The idea of nullity is carried so far that even consider her in any way, or even informing her so much as the name of her future husband, it would be considered superfluous and absurd. She is simply an article of traffic—an article of merchandise to be sold at the highest bidder. She has no right to take her meals with her husband; may, not even with male children. Her duty is to serve them at table, stand by in silence, hand them to drink, and fill and light their pipes. See me eat alive after they have done, and in a corner. Her food is scanty and coarse, and she would not dare to touch even what is left by her own son. Her husband can strike her with impunity, starve her, sell her, or whatever he will, let her out of degrading work, &c.

The number of women who die in childbirth is very considerable. When this is the case occurs in every family, the husband usually shuns a medical doctor of course, in fact he has suffered a considerable loss, and will be under the necessity of paying another wife.

In some parts of the country it is so much the fashion to have a wife, that a man who shows himself negligent in this point forfeits his marital dignity, and is regarded as a simpleton who understands nothing of his protective. When women are treated with gentleness and moderation, it is, in its own principle of economy, as one might spend a bent of burden because it cost money, and because if it is killed one would have to replace it.

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Treatment of Woman in Former Times and Now.

BY CHARLES A. GRIMMER.

From the subdivision of the Roman Empire to the fourteenth or fifteenth century, women spent most of their time alone, almost entirely strangers to the joys of social life; they seldom went abroad but to be spectators of such diversions and amusements as the fashions of the times countenanced. Francis I. was the first who introduced women on public days at court—before his time nothing was to be seen in any of the courts of Europe, graybearded politicians, plotting the destruction of the rights and liberty of mankind, and warriors clad in complete armor, ready to put their plots in execution.

In the thirteenth and even in the fourteenth century, elegance had scarcely any existence, and even cleanliness was hardly considered as laudible. The use of linen was not known;—the most delicate of the fair wore only woolen garments. In Paris they ate meat three times a week.

The better sort of citizens used solanders of wood and rags dipped in oil for candles, which in those days were rarely to be met with. Wine was only to be had at the apothecaries' shops, where it was sold as a cordial, and to ride in a two wheeled car along the dirty, rugged streets was reckoned a grandeur of consequence a nature that Philip the Fair prohibited the wives of citizens from enjoying it.

In the time of Henry VIII., of England, the peers of the realm carried their wives behind them on horseback when they went to London, and in the same manner carried them back to their country seats, with hoods of white linen over their heads, and wrapped in mantles of cloth, to secure them from the cold.

The treatment of the women of the humbler classes would scarcely be believed by those who fully acknowledge woman's equality. They toiled in the fields, many of them doing a greater amount of work than the men, for which the "lords of creation" paid them one-third as much as the "noble males" received.

This appears shocking, even though the time was the fifteenth century; but let us bless our civilization, women now have their rights!

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mind is dual, and both are necessary to the creation and preservation of man. If then the facts and arguments here adduced are true, then all the fanciful notions of pre-existence must dissolve to nothing, when the light of truth shall shine upon them, and if there is any one who shall object to them, it will devolve upon them to give us a greater light, by which we may be enabled to see to the contrary. A few words more, and then the author of this article will have done with this mystical subject of pre-existence.

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Of something felt, like something here,
Of something done, I know not where."

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BY THE REV. ALFRED C. ROE.

From (the New York) Christian Union.

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Susan B. Anthony says, "The women have had a surfeit of men for the past six thousand years." And yet Susan has about as little cause to complain of such surfeit, as any other woman on the continent.

The Pittsburgh Advocate reports two cases in which ladies were refused certificates of membership by a United Presbyterian church session, because they sang hymns and had knelt at a woman's bench.

Six hundred women of Wyoming Territory have petitioned President Grant for the removal of the secretary of that territory, Gen. E. L. Lee, formerly of Guilford, for intemperance and immorality.

The Catholic, having stated that no Catholic woman was a supporter of "woman's rights," a lady writes from Detroit that she is a good Catholic, and yet defend the movement of women's suffrage.

Mrs. Adelais Phillips sent her sister Matilda to Europe last year, and the latter is now studying the language of Spain, France, and London. A correspondent writes that Miss Matilda has made wonderful progress, and promises to attain great eminence in the lyric world.

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Relgio-Philosophical Journal

B. N. JONES,
EDITOR, PUBLISHER AND PROPRIETOR.

Office, 187 & 189 South Clark Street,

Late 181

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(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. XII.

EARLY HISTORY AND DEVELOPMENT OF JESUS.

The Philosophy of Inspiration and how Developed. Animal Magnetism, and Ethereal Magnetism.

For five successive numbers of the JOURNAL, we have traced the history and development of Jesus, unearthing some grand truths, and at the same time teaching a lesson that will be of some benefit to the world. At the present time, we find too little of the practical lessons of life in those philosophical disquisitions which the inquiring mind is ever seeking for. In the narration of events thus far, and in the inculcation of the truths therewith connected, we have endeavored to not only show the close relationship existing between the mundane and supermundane spheres, but at the same time to send a gleam of sunshine into the human soul from that Supernal Sun of truth, whose beams are as free and pure as the water from the crystal fountain. In our writings, the practical lessons of life will be taught in a manner, that all can understand. A high-toned morality will ever distinguish those ideas that flow on the stream of inspiration from the Summer-land to us. On that silvery cord, strong yet delicate, are strung the choicest ideas of the wise sages of the Spirit World, and whenever they can connect it with a human mind on earth, they do so, and their ideas naturally drop upon it like the passing rain drops from the murky cloud. Inspiration is the grand connecting link between the mundane and supermundane spheres, and through the instrumentality of that, the world has been enabled to progress and improve in all things. Between all things in the material world, there is a connecting link, so potent in its action that a blow with a hammer will cause, as it were, the whole universe of God to vibrate. The connection between mind and mind is no less intimate and grand, and the result of the continual working thereof, is evidently well-calculated to improve the whole human family.

In the development of Jesus, we find a beautiful current of inspiration flowing through his nature, bearing upon it the ripe fruitage from the Spirit World, and it was through the instrumentality of this inspiration that he exhibited so much knowledge, and was enabled to meet the inquiries of the Doctors in the Temple. This inspiration flowed through his organism without meeting any obstruction, and the choicest treasures from the Spirit World were transmitted to the children of earth, bearing upon them the bright polish that distinguished them in the Supernal Spheres. In his embryonic condition, his development was commenced, and that current of inspiration established, that enabled him to give utterance to such divine truths. As we said in a previous article, there was a circle of spirits that had his embryonic mind in charge, and who mainly through the instrumentality of visions made on the sensitive mind of the mother, gave a peculiar tendency to his nature. While these beautiful visions acted an important part in his development, they were not the most important action on the part of the circle of spirits who had him in charge. Now here is another grand truth. The human brain is a peculiar part of the system, and through the instrumentality of that, these glittering gems of knowledge from the Spirit World are transmitted. Within this brain is the spiritual brain, as it were, an exact counterpart of it, and it is the spiritual brain

that spirits act upon principally; but in order to accomplish the result desired, they first crystallize the material brain, or thoroughly magnetize it, and then their influence directed thereon causes beautiful vibrations to occur, which the inner brain at once senses. The outer brain is to the inner brain, what the outer eye is to the inner eye. The natural or material eye don't see any more than the mirror does on which your image is imprinted. The brain don't see, nor does the natural eye, but it is the spiritual eye that discerns all things. If the natural eye only saw, how could you remember when you arrived in the Spirit World what you had ever seen. If such were the case, you would be compelled to learn everything there anew. The spiritual eye sees material things through the instrumentality of the material eye. At a glance the reader will recognize the truth of our statements. Now, it is not the natural ear that hears, but the spiritual ear. If not, how could your spiritual ear detect a tune that you had learned in earth life. The material brain is intimately connected with the spiritual brain, or the latter is interblended with the former. Now, supposing the optic nerve is paralyzed, can you see? Of course not. Supposing it is partially paralyzed, then the vision will be confused and indistinct. You recognize this as a truth. The connecting link between the material and spiritual is disturbed. Throw a pebble on a lake when the water is crystal pure, and see those delicate undulations—they do not cease their action until every particle of water is gently moved in that lake. But throw a stone in a lake where the water is muddy, and see those delicate undulations—they do not cease their action until every particle of water is fully moved in that lake. But throw a stone in a lake where the water is muddy, and see those delicate undulations—they do not cease their action until every particle of water is fully moved in that lake.

This grand operation of displacing the animal magnetism, (we mean in all cases rendering it negative, which in one sense is equivalent thereto) of the brain, is not an easy matter, and in many persons can never be accomplished. In some it can be partially accomplished, and in proportion to its displacement, will the person be subject to spirit influences. Indeed, the brain can be so fully charged with ethereal magnetism, under certain circumstances, that the current of inspiration flowing through it will sound to the subject like a person speaking in the distant part of the room, and he will appear to listen, while the words are continually dropped upon the mind. How grand is this theme. There is a grandeur in all things. How little the world understands this process of development. Within it is a vein of philosophy that sparkles beautifully, and that points heavenward for its origin. In future numbers of the JOURNAL, we will tell you, perhaps, how to induce the magnetic sleep, and many other remarkable things connected with the human mind, of great value to all.

In our history of the development of Jesus, we have taught an important lesson—just that which has been impressed upon our minds. Words fall upon our mind in endless succession, never failing to convey an idea of practical utility, or to impart an important lesson of life.

This inspiration we highly prize, and has been gained by six years' attention to those laws that spirits pointed out to us, and which we have implicitly followed.

itzing it, on account of its wonderful clearness, and the exceeding readiness with which the current of inspiration can be transmitted through it. The truthfulness of our position will more fully appear in forth coming articles.

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The circle of spirits who had Christ in charge

worked systematically and in accordance with

the laws of nature, and their first effort was to

lay the foundation for a perfect connection be-

tween their minds and his, and in order to do that,

they were compelled to commence their work

while he existed in the womb, for then it is com-

paratively an easy matter to change the condi-

tion of the brain or any other part of the system. "Du-

ring his embryonic growth,—at certain hours

of the day, the brain of the germ Jesus

was thoroughly magnetized, or placed under

the influence of spiritual magnetism. Now here

is a grand truth, which philosophers in the past

have failed to recognize. They have failed to

understand the grand work which the Spir-

it World have been enabled to accom-

plish, and consequently have advanced ideas

that have no foundation in fact. The hu-

man system is impregnated with animal mag-

netism—no better name could be given it. The

human brain particularly, is largely impreg-

nated with it, and in one sense, it looks thereto like a

dense cloud. Now when a spirit circle is devel-

oping a medium, acting on the brain, they dis-

place this animal magnetism with spiritual

magnetism, and in so doing they pre-

pared him for that beautiful influx of inspira-

tion which ever afterward characterized him.

Inspiration is spiritual and must be conducted

through a spiritual medium. Animal magnetism is gross— that the beautiful current of inspi-

ration cannot flow through it. The reader

will understand our position. Here is a truth

all the learned philosophers of the day have failed

to recognize. Displace the animal magnetism

(or render it negative, which is equivalent thereto)

of the brain, and you induce a sound mag-

netic sleep. Displace the animal magnetism

of the arm and it becomes paralyzed, and can

be amputated without inflicting pain.

It is not, then, charging a person with magnetism

that induces magnetic sleep, but rendering

the same entirely negative, which is equivalent

to a gradual withdrawal of it temporarily from the system.

The subject, if not molested, will remain

in a magnetic sleep, until nature's forces

destroy the negative condition, or furnishes a

supply requisite for the organs of the body to

move on in their usual way. The operator,

then, in "throwing magnetism on a subject,"

actually extracts it from the system, or ren-

ders the same negative, and when "he throws it off," he furnishes an additional supply,

and consequently the subject awakes.

Now bear this in mind, then, that animal

magnetism is material; ethereal magnetism,

spiritual.

REMARKS.

Here we have the first instalment of fulmina-

tions from a large body of men of undoubted intel-

ligence, the most loyal of whom are the repre-

sentatives of the various dioceses of the Roman

Catholic Church in the United States—the boasted

land of the free, and we trust, the home of the

free.

How such men as those now congregated in Rome

as representatives of this country, understanding

the genius of Americans and their free institu-

tions, could without previous agreement and con-

cise action, regarding some secret conspiracy

against our Government and the liberties of our

people, boldly declare such sentiments as are em-

bodied in the above canon, and anathematize

the whole human family for refusing to accede to them, we are unable to comprehend.

These fulminations, if regarded at all, can not be regarded otherwise than as an insult to our Government and people. In aid of themselves, they are harmless, and the only effect they could produce, would be to extort a broad grin from every true freeman and patriot of our land; but when we see a manifest determination on the part of the representatives of a body of people which forms so great a portion of our population, to anathematize in such a wholesale and unreserved manner, and in doing so, manifest such a determination to revive the papal power and re-instate the rack and gibbet, we come to the conclusion that these canons are "no ours," aimed at a people whose ancestors fled to this country to escape from the tyranny of Popery, and who ultimately established a government, the wisest and best the world has ever known, because among other things, all the Gods worshipped by mankind were left out, and all the people made free to choose their own Gods and worship them or not, as they saw fit. It will be noticed that the first words of each, and every canon say, "Whosoever says," and by which, we are led to infer that the canons are intended to rest alike upon mankind, of whatever name or nationality.

The Protestant portion of the so called Christian world, have become alarmed at the steady, rapid and persistent innovations of Popery and Liberalism in this country, and have called a World's Convention of all Evangelical Christians, termed the "Evangelical Alliance," which is to meet in New York City, next September, to mount their canons; and judging from remarks made at a meeting of the New York branch of that body of self-styled Christians in September last, we may expect to see a general unanimity of feeling existing among the representatives of all denominations, which form that august body. They will come prepared, to yield all denominational differences, for the sake of making a common cause against what they term their common enemies, viz.: the Catholics, and all Liberals and free thinkers of this country.

As an indication of the animus of these self-styled Pharisees, we see a pious (?) Supreme Court Judge of Ohio, rendering his decision in favor of having the Bible introduced as a reading book in our common schools, saying which all Catholics protest, very many Protestants protest, all liberal minded persons protest, common sense, common decency, common honesty and fidelity to the best interests of our Government and people protest; and ere long, when these protests shall have been embodied, they will surely be heard and understood.

The next grand scheme of these would-be conservators of the people is, to have the United States Constitution so amended as to acknowledge God as the Supreme Ruler of the universe, and Jesus Christ as mediator between God and man, so that all who profess to have been called of God to preach the gospel, and any others who may hereafter make a similar profession, may be acknowledged by the Government, as successors of Jesus Christ and his apostles. By this move, the Protestants are unwittingly playing into the hands of the Catholics, for in reality, if there is, or can be any such as apostolic succession, the Catholics alone can lay claim to it—inasmuch as the Protestants are seceders from that church—renegades and interlopers—split up into a thousand different sects, each trading upon their own hook, and each claiming to be "Excellor," and they will only unite under the necessity of combining all their strength to fight their battles against the freedom of opinion in religious matters. We wait with no little degree of impatience and a lively interest, in anticipation of what shall transpire at the forthcoming meeting of the Evangelical Alliance, to be held in New York City in September next, and we have no desire to curtail their freedom to thus meet and mount their canons, nor do we care how light they draw the cords, the tighter the better, to the end that the whole theological machinery be brought to bear upon the liberties of the people of the United States, until all shall be forced to take sides. When this shall have been accomplished, and the press and the people have fairly taken sides on this question, should the canons of the church prove to be only Quaker guns we shall have such a war of words as must result in the total annihilation of their dogmas; and should their guns prove to be Marcial their authors and gunners will share the same fate.

Should those whom the Gods would destroy by first making mad, so arouse the country as to bring on a conflict of arms, we shall have such a war as no country has ever been blessed with; we say blessed, because all great progressive movements come through revolutions such as this country has just passed through—hence we would rather urge the then screw fraternity to so gird up their loins and strengthen their muscles, that they may be enabled to turn their screws to some purpose. The Church and the State are fearfully corrupt—they are literally running over with bile, and our opinion is, that all the old school doctors of the Spirit World have been holding a council, and determined to administer such a dose of blue mass as will most effectually clean out the body politic, and set the whole governmental and religious systems at work in a healthy manner, on a harmonic plane; a plane of common honesty, common decency and common sense; God speed the day—for which the earth waits—the bodies and souls of men wait, the angels wait, and these cannot wait in vain.

Key to Honest Wealth.

We have received from the New York Publishing Co., 21 Courtlandt Street, New York, a new work of positive merit and great practical value, entitled "THE KEY TO HONEST WEALTH: or How to Get Rich," price only 50 cts. (post paid.) This work contains much reliable and practical information, never before published, adapted to all classes, trades and professions, and needs but be seen and perused to be appreciated. As an invaluable aid to "Success in Business," it should be in the hands of all; its high moral tone is also a commendable feature. Agents would do well in selling it. For sale at this office.

M. TOWNSSEND.

Of West Liberty, Iowa, finds the JOURNAL too much meat for his digestion, verifying that he is designed for babes. He thinks we are "too liberal." We have to say in reply, God and angels for bid, that we should ever be a narrow contracted bigot.

Fear Timid Souls—How we pity them—We have been born there.

There are many men and women who have liberal sentiments, but dare not express them, for fear of what their neighbors will say, or think about it. We experimentally know but little about such feelings, yet we confess that in our younger days we did venerate the Holy Bible with a blind idolatrous devotion, worthy of a Hindoo.

Nearly twenty years ago there was a Bible convention held at Hartford, Connecticut, in which, our then freshly inspired B. A. J. Davis, took a conspicuous part. When the call for that meeting was published, we felt timid, and secretly thought it was going too far; and that was about the last we thought up on the subject until we fully realized that the *Holy Bible* was simply the work of men, like the sacred books of the Hindus, Mahomedans and Mormons, no less, no more so, each and all contain some wholesome truths—historical facts, moral maxims and an immense amount of trash and lascivious sayings, inspired by the over active passions of so called holy men, fashioned after God's own heart, if their own declarations are to be taken as true.

That all authors are inspired, we doubt not—some through their idealism, some through their causality, some through their veneration and organs of justice, and others among the ancient of days, who are esteemed very good, through their natural piety. For further particulars upon the latter subject, see Solomon's Songs.

It is not for us to say that the revelations made from the above named phases of inspiration, which are found in the so called *sacred writings*, are not good in their place, and suited to certain classes of minds.

What we do desire to understand as saying is, that these devotees and idolatrous worshippers of the *Holy Bible*, should be willing to allow their neighbors to read and believe authors, who confine themselves to well-established facts, sound reason, and common sense, to say nothing of science, philosophy, and chaste language, without being traduced and vilified for so doing.

The timid think it better to put up with theological boorish, pious derision, and cruel persecution, for a while longer, hoping for a good time coming. Precisely so it was with the timid in the days of the American Revolution. Then the cry of some was, loyalty to the crown—a few more petitions for redress. This was practiced while the bonds of servitude took another turn, and but for the bold, and so called desperate men, who tossed the tea into Boston harbor, and others like them, we to-day might have been the dependents of the British Crown, instead of a great and independent government.

So while both branches of old theology—Catholic and Protestant, are holding world's conventions, for the purpose of subjecting the human mind to abject servitude, with an identically same central idea—divinity of the Nazarene, as a basis of a right for ecclesiastical rule, we hear the cry, forbear! forbear! meddle not with the idol. Some of our tried friends cannot stand the noes of old theology.

Great God and good angels, guard them in this their trying hour! But we pray that our hands may be strong to do thy work nobly and faithfully; and that millions of our fellow men and women be inspired to lend, aid, and comfort to thy noble workers in the field of mental emancipation.

CLOSE OF VOLUME SEVEN.

This number closes volume seven of the RELIGIO-PHILOSOPHICAL JOURNAL.

We shall commence volume EIGHT with two thousand extra copies, so as to be able to furnish subscribers with that volume complete, for some weeks to come.

The promises of our spirit friends, during the darkest hours of the JOURNAL's history, and while it was surrounded

Frontier Department.

E. V. WILSON.

Our Eastern Tour. 1870.—No. 1.

Washington City.—We reached Washington, Jan. 1st, at 1:35 p. m.,—a mild damp day. We left Du Quoin, Ill., Friday, Dec. 31st, at six o'clock, A. M., via the Illinois Central rail road, F. W. and C. C. Pa., and B. and O. from Baltimore, to the Capital—just 55½ hours, a long ride. At the depot, we were met by Dr. John Mayhew, who accompanied us to pleasant quarters in the home of Dr. McEwing, corner of G and Ninth streets. Dr. McEwing and lady are consistent Spiritualists, and did all in their power to make our stay in the Capital of our country pleasant. To our friends going to Washington, we advise you to call on Dr. McEwing, 600 G street, corner of Ninth, if you wish pleasant home, congenial company, good beds, and good board, at reasonable rates. Go prepared to pay your way, and you will always be treated well.

Dr. John Mayhew is at the head of Spiritualists in Washington, assisted by a few warm true friends. The doctor has been able to organize a society, at first and furnish a fine hall, establish a Lyceum, and sustain spiritual meetings.

We went to Washington with more reluctance than to any other place during our itinerancy, knowing that other, and better speakers and mediums had preceded us and had nothing to do with our destination. We found much to do, in and out of the city, lecturing ten times in the city, giving six sittings attending four Saturday evening meetings, and the Lyceum twice, besides a course of four lectures in Wilmington, Delaware; one of four and one of three, seven in all, in Baltimore, four lectures and one lecture in Cumberland, and so on. We had the best of time, and received the best of treatment, best of pay, and marked friendship everywhere, and came away from Washington well pleased.

We met many old friends in Washington City, among whom were Brother George White of the Ordinance Department, who was a distinguished speaker, and F. N. Bovee, Inspector in the Patent Office, both of Wisconsin, at Dr. Bovee's pleasant home. We met our friend, and inspired Sister Tappan, late Mrs. L. V. Daniels, and her companionable husband, with whom, at the excellent dinners of Sister F. N. Bovee, we held genial conversation under the influence of good spirits in the house, and the family.

A. E. Newton looks fresh and full of energy, and is soul and body interested in the education of the colored race. Long may he continue in the good work.

Alfred Bridge and lady are doing a good work here. Brother Wolf of Colorado, is here and earnestly working for the cause. John Miller, and his wife, now Senator from Louisiana, is in his place, a kind and faithful Spiritualist.

The Foreign Ministers, as a class, are a fine-looking lot of men. We were well pleased with the looks of Mr. Thornton, the British Minister. We saw Prince Arthur twice. He is a plain looking young man, with nothing to distinguish him except his ability in his profession, and we know of many a youth of 15 in the West, by the side of whom, this British prince is a child in true native ability. That he is intelligent is patent. Why should he not be with the wealth and intelligence of Great Britain to back him? Companies offer him with one of our best boys, and we would name some boy-soldiers, and then ask who is the Prince? We answer, our American boy. Prince's Ball was a great affair. The wealth and beauty of Washington were present in full dress. Millions were represented in apparel and jewelry. Such a scene of splendor and gayety is not often presented in our republican Capital. It is a grand sight to see the great families come to live up short fare for a quarter to come, on the account of the Prince Arthur's ball.

The next day a steady stream of men and women, young and old, rushed Masonic Hall, to see the door that Prince Arthur danced on, and hundreds of men and women came away from the ball, sick of the effects of overeating, laurel leaves, and whatever else they could get their hands on, as mementos of the Prince's ball.

Well, like everything else, the Prince's ball is over, and he has left. When will Americans learn wisdom, and treat the scions of nobility with respect and civility? To us, the on-legged soldier at the head of the Navy, and F. A. Steele, a worthy of more respect from the daughters of America, than Prince Arthur. Not that he is less worthy, but that these are more than worthy, for are not they the living human breast work behind which our daughters stood in peace during our country's struggle for life, liberty, and future nation?

Prince, you will find a better man than your brother, the Prince of Wales. Try and be a good boy.

From the Senate and House of Congress, we went to the United States Court Room. A cosy little place, but all day ever before the majority of the members of Congress looked as though they lived well. We did not stay long. The Rotunda, the folding room and heating rooms are all places of interest, but we have not time or space to write in reference to them.

We next visited the Arsenal ground, and walked through stacks of balls and shells, and scores of canons and muskets, and thought of the days when they spoke death to thousands. We saw the place where the rebels were entrenched, and the dead buried—now we believe his body was handed over to his friends.

We next went to the Navy Yard, and saw the Monitor, their turrets and all that was worth seeing. And we thought of the millions expended to fit our race and the thousands to educate mankind.

Next we visited the Post Office. It is grand to stand in this massive pile of stone and mortar, and feel that you are in the centre of the photographed thoughts of the nation. Letters on every hand freighted with love, hate, scorn, threats, dues; with joy, sorrow, crime, avarice and sin. Ah! what history could be written from the records of the Post office!

From the Post Office to the Patent Office. Here we were sad, for we stood in the midst of buried hopes and heard such expressions as these, from distant homes and out of the dead past:

"Your invention is complete, dear wife, we still have a pony. Will you bring a pony and Nellie, and your darling, a new dress, with a set of milk fire, and then we saw the loving wife throws her arms around the neck of husband and kiss his little brow, and then we saw the failure and the weeping. Ah! this place of bated brain, of materialized thought—we left it."

Relics from the home of Washington carried us back to the days of the Revolution. Washington's weapons, camp chest, old sword, knife and fork, the stock, he ate upon—all mementoes of the past of our Washington, captured from the home of General Lee—all these things were well worth seeing, and we only regret that we had not more time at our disposal.

One feature in the public buildings at Washington is worthy of notice—the basement story of each is out of New England granite, and the balance true white sand stone or white stone, said to come from Virginia. It is significant.

Dr. Crane's Reply to Sol. Miller.

Dr. F. L. Crane, of Topeka, has decided property to the value of \$3,000 to the Spiritualists as a token gift. After his death, we should think his heirs could recover the property, on the ground that the maker of the dead was insane—for any person is insane, who is afflicted so badly with the Spiritual humbug. If we were one of the heirs, and the property was anything of an object, we think we should try it a whet, any how.—*White Cloud Chief.*

The "maker of the dead" is willing to accept the name; and as Mr. Sol. Miller is upon the witness-stool, I will ask him a few questions:

"Is it an evidence of sane ness to get all you can and keep all you get, and be a miser?"

If so, then I will concede that you have gained one point.

2d. Is it an evidence of insanity, for me to give to a Socy, to which I have the honor to belong? especially as I had given to all the churches, and to LaFayette College, in Easton, Pa., before I came to Kansas, fifteen years ago; and in Topeka, have subsisted somewhat in building churches and institutions of learning.

3d. Is it an evidence of insanity to consider the present life a probationary state, in which every act, good or bad, will have a corresponding effect upon the condition of the life hereafter, and to endeavor to "lay up treasures in Heaven" by doing, acting and living with strict reference to that state of facts?

4th. Do you think that the stale and exploded bear cry of "Spiritual humbug" is likely to frighten people as much as it may have done at the commencement of the Christian era, when Jesus said to Peter "that he must go to the Gentiles and suffer many things of the Elders, Chief Priests, and Scribes, and be reviled, when Peter denied his master?" It was then said "there is a material body, and there is a spiritual body," and that materialism that denied it then denoted it to day.

For proof, visit the Boston Investigator as well as the White Cloud Chief.

5th. Is anything necessarily a humbug because an editor, without having made due investigation says it is, and when millions who have made such investigation know better?

6th. How many of the discoveries, which since become highly useful to man were not, at the time of their announcement and for some time after, denounced as "humbugs" by many belonging to the learned professions? Half a century ago even the science of geology was, by many who had the reputation of being learned, so denounced.

7th. Don't you think "his heirs" had better put the "maker of the dead" into the Insane Asylum at once, in order to prevent any more free gifts? for I purpose to give liberally towards erecting a temple for the spiritualists under the roof of the White Cloud chief and there is no danger of his giving any how." Brother Miller come again.

R. L. CRANE.

We copy the above from the Kansas Daily Commonwealth of January 5th, 1870. Served him right, Dr. Crane. Sol has comparatively no feelings. We know Sol Miller of the White Cloud chief and there is no danger of his giving anything away or his becoming insane.

"Fresh Eggs and Yellow Butter."

Several hundred letters have been received from all parts of the United States, requesting the descriptive circular of the new book, entitled "Fresh Eggs and Yellow Butter," as advertised in another column.

In reply to the same, the publishers request us to state that the delay in issuing the circular was caused by waiting for the report of the distinguished chemists.

Dr. Blaney, Professor of chemistry, Rush Medical College; Dr. Garrison, Professor of chemistry, Bennett Medical College; Dr. Wheeler, Professor of chemistry, University of Chicago,—to whom the advance sheets of this book were submitted for a critical examination, and test of processes. The circular is now issued, which includes the chemist's reports, commanding the book as the only exhaustive treatise on Eggs and Butter ever published, and the processes set forth in this work have their entire approval. See their report published in descriptive circular, sent free to all who order it. This important work must prove a valuable auxiliary to the arts and sciences, and to the produce dealer, grocer, farmer, dairyman, manufacturer, druggist and all interested in the important discoveries of the age.

MANY THANKS

Are due to those who have already obtained subscribers, and are still at work to get us the one thousand new subscribers predicted, to take the place of Bro. Hogoboom, discontinued on account of, and our abundance of back bone.

The good words of cheer come up from every quarter. This is decidedly an age of back bone, with very slight exceptions.

FORT CALHOUN, Mich.—Mrs. M. E. Livsey, says the Spiritualists at the above named place would be pleased with a good test medium. Test mediums are in demand everywhere. Abundance of them can be developed to supply the demand, if the proper effort is made by our friends.

Underhill on Mesmerism, or Fahnestock's Artificial Somnambulism will give the necessary instructions.

Significant.

The benefit concert by the Williams Family, under the auspices of the Chicago Lyceum, connected with the Young Men's Christian Association, was a success. The attendance was large, and the music was excellent, eliciting frequent and hearty applause. After the concert, the question:

Resolved, "That Spiritualism is productive of more evil than good," was discussed by members of the Lyceum for some time. The President decided that the preponderance of argument was with the negative. The audience in voting upon the merits of the question, also decided in favor of the negative, by a vote of 40 to 26. No business was transacted.

GONE TO SPIRIT LIFE.

We are informed by Mrs. Ferree, now in California, that Mrs. Abby Leflin Ferree passed to the Summer-land, on Feb. 17th. Mrs. F. was a fine medium. As a psychometrist, she could not be excelled. She was very much respected, and leaves behind her a large circle of friends.

SEWING MACHINES.

Don't fail to address this office, you who want sewing machines. We will furnish the best at ten dollars less than they can be had elsewhere. Send for circulars. Address S. S. Jones, Chicago, Ill.

HON. Robert Dale Owen's new book "Beyond the Breakers," is for sale at this office. See advertisement.

H. C. Chase, your \$1.50 is at hand. What is your P. O. address?

"How and why I became a Spiritualist. Buy it and learn."

IOWA STATE ASSOCIATION OF SPIRITUALISTS.

Missionary reports for four Months, commencing Oct 8th, 1869.

POINTS VISITED, AND NUMBER OF LECTURES AT EACH:

Des Moines 8; Moline 3; Nevada 2; State Center 1; Marshalltown 1; Brooklyn 3; Cone's Schoolhouse 3; Anima 2; Worthington 1; Elkader 3; McGregor 8; Voynéy 2; Schoolhouse 2; Perryville 1; near Lytle City 4; near Dayton 1; near Richmond 4; at Prairie City 4. Total 35.

SUMS RECEIVED.

On last year subscriptions S. D. Cone, \$8.75; C. E. Cone, \$10.00; A. Ostrum, \$5.00; L. M. Ostrum, \$2.00; J. H. Ostrum, \$6.00; Total \$31.75. Received of the friends in Des Moines \$51.20; at V. Lucy, \$30.00; at McGregor, \$41.50; near Lytle City, \$20.50; near Dayton, \$5.00; near Richmond, \$23.35; at Prairie City, \$23.00; at Worthington, \$5.00. Individual donations: G. W. Miller, \$7.00; Mr. Bowes, \$5.00; John Davis, \$3.00; Mrs. Smith, \$10.00. Smaller donations and collections, \$33.50. Per cent. on sales of books, \$33.50. Total \$827.44; traveling expenses, \$90.40; Holman, \$47.04.

The four months which should have ended Feb. 7th, was extended to the 28th, from the fact that bad roads and poor health prevented my traveling a portion of the time. I therefore rested from speaking nearly three weeks, and employed my time in writing, and, of course, could not charge that time to the Association.

Respectfully submitted,

LOIS WAISBROOKER.

NEW ADVERTISEMENTS.

HOMES!

EMPLOYMENT!

NO ONE NEED BE OUT OF EMPLOYMENT OR WITHOUT A HOME—TO THE LABORING MILLIONS!

Those of us employed, and those wishing to change their present employment, are prepared to furnish, as their own guides, directions, and information, concerning the various employments, and the most profitable ones.

Those of us who are not employed, are engaged in various businesses. Persons of either sex, may engage in any of these, and realize from \$5 to \$50 per day. The business is simple.

We desire all to test this business. In order that you may do so, we will send you, gratis, a pamphlet containing the names of the business, and the methods of carrying them on.

If you prefer, we will send you a copy of our Circular, which contains full instructions how to carry on the business.

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RELIGIO PHILOSOPHICAL JOURNAL

ARTS & SCIENCES, LITERATURE

NOTED TO ROMANCE AND GENERAL REFORM

\$3.00 PER YEAR IN ADVANCE.]

H. S. JONES, PUBLISHER AND PROPRIETOR.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing.

(SINGLE COPIES EIGHT CENTS)

CHICAGO, MARCH 26, 1870.

VOL. VIII.—NO. 1

Literary Department

For the Religious-Philosophical Journal.
THE CONTEST.

BY MRS. A. L. ANDREW.

Gird on thy armor, brave soul,
And manfully stand for the right,
The palm of victory shall be thine.
For soldiers there are greater right;
And soldiers there go forth to battle the wrong.
Must always be noble, courageous and strong.

Through storms must your weary feet tread,
For bigotry, pride, pride,
Their vials of wrath will pour down,
Their venomous cravings to satie,
But ne'er can you vanquish, if their will be strong.
And never once yield to oppression and wrong.

Black clouds all around thee will lower,
For bigotry, pride, pride,
Will crush them with all of their power,
And never afford a smile,
But truth so stirring, so mighty and strong,
Must always be victor of error and wrong.

Then let not thy souls be cast down,
Though thy burden be heavy to bear,
Long shall the faithful be crowned,
And the laurels of victory wear,
And the world will forever its praises prolong
Of those who redeem it from error and wrong.

SACRIFICES.

The Old Jewish Religion, and the Extreme Absurdity Whereof.

BY J. SPHHERS.

It always seemed most astonishing to me, how great minds like Alexander Campbell and others, could so prostrate their reason and good common sense, and superinduce that insincerity of mind which permits them to see, or to think they see any thing in the ancient system of sacrifices, but a low specimen of the most rank and disgusting heathenism. Alexander Campbell the great, taught it in his school while studying theology under him, that the peculiar institution of sacrifices, which embraced the taking away of animal life was "typical," and indicated that man had forfeited his life in "the fall." And the slaying of these animals was an acknowledgment for him, that he was acknowledged as part that his life was forfeited, and that if he should receive his life's desert, he himself would have been slain instead of these dumb animals.

It always takes great minds to make great mistakes. In the first place, the foolish story about man's fall is one of the widest chimeras that ever danced through the craniums of man—one of the world's greatest mistakes. The story is a lie in the beginning—aburd in the middle, and humbug in the end!

The history of man and his doings upon this planet, shows his fall to have been a long continued, slow and progressive fall upwards! Yes, man's career has been ever upwards, from the time when he used to be an animal, running wild in the woods, even until now.

But Adam and Eve fell, and we lost all, say they. If Adam and Eve were so low and ignorant, and so closely upon the animal plane, that they did not know they were naked, then they had not far to fall, and I think it did not hurt them much. But I rather think that if they had not eaten the forbidden fruit, and have been turned out of the garden, they would have been animals yet!

I think it done them good. The fruit of the knowledge of good and evil never hurt any body; but the greatest trouble with the world is, they don't eat enough of it.

All the knowledge, science, philosophy, invention and discovery, that now hold in the world, which enables man to cut such a brilliant figure and to stand so high upon the mount of civilization, is in consequence of our first parents eating of the forbidden fruit of the tree of knowledge. It was the greatest act of their lives, and crowned with the best of consequences.

But this story of creation, Garden of Eden, fall of man, the forbidden fruit, the serpent, snake, &c., &c., is all a fabrication.

As a real history of things that literally transpired, there is not one word of truth in it; but taken as an allegory, there may be a shadow of truth deeply hidden; and covered up beneath its symbolical language.

But as to sacrifices: "Without the shedding of blood, there can be no remission of sins," said the Jew. "No, nor with the shedding of blood, there is no remission of sins," say I. The consequences of sin must be met; they can not be remitted. The Jews thought that man and his God were estranged from each other by the fall, and that God could only be propitiated by a sacrifice, offered unto him by a priest for the sins of the people.

These sacrifices were to be animals, bulls, lambs, rams, heifers, &c. These animals must be slain, fried and roasted upon a pile of stone and wood, and called an offering.

The whole performance must have been laughable! A strange religion that contains such silly rites. The Jews were a strange people, and their religion was crammed full of silly rites.

Circumcision was another beautiful practice of theirs. Mutilate and cut to pieces the beautiful bodily organization that God gave them, all "for God's sake!" No wonder the nations around them hated them. What an idea they had of God. Now I should call that religion which required the sacrifice of an old heifer, a ram, a lamb, a sheepish religion! and that which required the blood and ashes of a red heifer, a calf's blood; a sheepish religion! and that which required the sacrifice of a great pawing, roaring bull, "a bally religion!"

Communication from Austin Kent.

TO J. E. FERGUSON.

DEAR BROTHER.—From my soul, I accept the paternal hand you extend to me. You do not call yourself a reply to mine, and it is not, I am sure the readers of the Journal will forgive me and Mr. Jones for saying they may be like in mine, in view of the richness of the article it called forth. Over a column of yours is the best defense of the rights of all men to mental freedom I remember to have read. It is the essence of the true spirit of the paternal brotherhood. You may look for some notice by me, of the last half of your article. I fear I do not fully understand this part of it. Here I find you my opponent in the use of words, and I am sure, in ideas. I am too feeble in mind to do full justice by yours, and shall not attempt it. In conclusion you say "It is all good or all bad." "It is all sickness or all health"—all happiness or all misery. You will not say so much. You ought to be consistent. You say "there is no distinction in the universe of eternity, nor in time—only as men make it." No, no, brother. If such a God—such a "name"—if infinity, should you not say—only as God makes it. Even man's imagination is a part of God—a part of infinity. (I see you add "finite to infinite, as do all Christians.") If we begin to change man alone in his individuality as being the *only responsible cause* of this "name" where we stand, we stand to understand Brother Jones to write finite individualized minds, the creator or the former of worlds, and suns. In saying "It is all good or all bad," you seem to leave no room for any difference. In this, you do more than say "all is one." You say all is alike. You virtually say "all is unmixed good, or unmixed evil; all is happiness or all is misery." In my article I said "good means happiness; evil means misery." Do you object to my definitions? Do you believe our race would ever have coined the word good only as they realized happiness, or the word bad—evil, only as they experienced pain and misery? I am sure they never would coined these words with their present meaning. As you must have used these words, I ask for the evidence that either good or bad exists. In the sense in which we find good, we as truly find bad. Brother, can anything be really good, of real value, only as it is, or as it gives happiness? Can anything be bad only as it is, or as it gives pain and misery? Can you make us understand what such good and bad is, or can be, which has no relation to happiness, or misery? I am curious to know. If you find nothing of this kind, then did you mean to say, "all in happiness, or all in misery?" Do you deny either? Please tell us why you call something good. I desire to write under it, why I call some things bad.

It seems to me that in your dialogue, your selection of terms to designate the known and the unknown, was most unhappy and indicated the error of your purpose. The known is an entity, "nonentity." Your and my idea of the unknown is a "nonentity" except as it exists in our imagination. You say "my disquietude, the racing of my brain, the unceasing unrest; all, all, cry out to me, *where is thy God?*" Would you say the same as to physical pain? If not, why not? Do not even seem to write cruelly of yourself or others. Is not all this pain and disquietude, from and a part of God? From Christ's article you plainly believe in an infinite Almighty intelligent cause of all. Is he, or is he not, indifferent to human suffering? Does he feel what we feel? I think you would say, He sees no evil, no bad. Do you say He sees and knows no suffering?

Your deeply afflicted, but ever living brother,

AUSTIN KENT.

Stockholm, N. Y.

P. S. You believe in "immortality," or in an eternal future conscious individuality for every human being. Do you think we have had such an eternal past, and that our present condition is the result of eternal past progress? Is that how much less and worse must each us have been somewhere in the endless past. Reason and fact not. If we and the universe have had an eternal past of progression, as much as the future of it and us, is to be better than the present with it and us, so much must the past of us, have been worse than the present. Where lies the error in our proposition? what mind can find relief in such a belief? The orthodox have always said, "The existence of evil is above reason." I have replied "The existence of evil is *contra* to and irreconcilable with your idea of God, of infinite power, wisdom, and goodness.

EMMA HARDINGE—NEW YORK CITY LYCEUM.

LETTER FROM C. G. F.

BRO. JONES:—Emma Hardinge is to lecture before the Spiritualists of this city every Sunday in March, and delivered her first lecture this morning at the Everett Room, to a fair audience—about half the audience with which she has been greeted in the large cities of the West. She gave us in her usual happy style, a "Review of the influences of modern Spiritualism on the Religions of the nineteenth century," prefacing her discourse with a most palpable invocation to the "Grand Man" or great Soul of the universe. Her prayer seemed to be the pouring out of her earnest soul in yearnings for the infinite. She appeared to soar above all sublunar things, and carried at least a portion of her audience with her, who hung in breathless silence upon her lips! I will not attempt to give you a report of her lecture, for I could not do it justice. I will give you, however, a few random thoughts suggested by it, partly in her language and partly in my own:

According to the dogmas of the church, God

was compelled to patch up an imperfect scheme by the introduction of miracles, or special providences. After discussing at length the distinctive features of Romanism and Protestantism, and asserting the positive authority of the one, and the total want of authority in the other, she said that Protestantism has handed down to us, for the last four hundred years, simply the shadow of an authority, with the spirit shut out—spirit which alone made it a fact. Protestantism points to the sublime architecture of the universe, and denies the Architect—points to the eternity of matter, and denies the living spirit that animates a world of atoms. Spiritualism comes in the great day of eclipse of faith and solves the long mooted problem of immortality. Immortality is compensation for all the woes of man. We shall live in the eternal compensation and retributions to the earth-life. She counseled the Spiritualists of America to rise from the low grounds of materialism, sensualism, and their boasted individualism, and read a severe lecture to those of us who claim to be a law unto ourselves, begging us not to ignore the existence of a still higher law, but reverently bow down and worship the "Grand Man" in the eternity of the future.

My only excuse for offering these thoughts, disjointed and incoherent as they are, is that they will serve for at least some souls who are famished for spiritual aliment.

In the afternoon, in company with a Chicago friend, I attended the Lyceum, which also meets in the Everett Room. The day was pleasant, but the attendance was very small, probably about one-half the number usually in attendance upon the Chicago Lyceum. It is needless to add that I was greatly disappointed to find such apathy on the part of the progressive friends in the great city of New York—a city which has a world of material for a flourishing Lyceum, in every ward within its corporate limits. The exercises of the lyceum, always interesting to me, were quite spirited, showing originality of thought in the little ones who gave recitations, though accompanied, I regret to say, with a great deal of disorder. Chicago may well be proud of their Lyceum.

At the morning lecture it was announced, as on the previous Sunday, that an effort is being made to raise funds to rent Apollo Hall for the use of the society. This hall is said to be the finest and largest in the city, and one argument used was that Spiritualism would be more respectable ("O, my prophetic soul!") if they had a grander place of meeting. And this, too, in the face of the fact that the small hall of the Everett Room was but a little more than half filled to hear the almost divine Emma Hardinge! If the Spiritualists of New York would make Spiritualism "respectable," let them awake from their lethargy, commence with the radio, generator, and build a living monument, not just every school district at their Babylon, in the shape of Progressive Lyceums, and it would soon become respectable, and require many halls to accommodate its votaries.

New York, March 6th 1870.

For the Religious-Philosophical Journal.

SHORT SERMONS ON SCRIPTURE TEXTS.

BY WARREN CHASE.

"Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." Matt. 4:1.

Which of the heads of God wrote this, we do not know; but as it spoke of Jesus in the third person, it is not probable it was him, or whether it was Jehovah or the holy Ghost, it is not very explicit. We should have told what spirit led Jesus into this temptation, since he taught his disciples to pray the Father Spirit, not to lead them into temptation, probably meaning such as this in which old Satan seemed to have a good time in joking this third part of the God head.

First, Jesus fasted forty days, and then was hungry, as we might expect a mortal to be, if he could live so long. Then the devil tempted him to break bread and satisfy his hunger, and we do not see what sin there could have been in doing it if he had the power as the devil seemed to think he had, and he did not deny. The record seems to imply that the sin would have been in doing anything the devil asked him to do, and the virtue lay in resisting his request. The devil failing in this effort, is said to have taken him to the holy city, and seating him (Jesus) on a pinnacle of the temple, where the devil seemed perfect at height, he again tried to get him to jump off and see if it would hurt him, but again he would not do it, and we could never tell why if the devil carried him up there, he could not push him off and thus try his power in falling, which as proposed to test in the text: but Jesus quoted scripture as ready as satan, and referred him to a passage where he was forbidden to tempt the Lord His God, that is satan's God.

This is an important fact for all preachers to view, that by this passage they can prove that Jesus was satan's God. Mr. satan, who was not only well acquainted with scripture and the temple, but also with the country, and well he might be with scripture, as he was the medium through which a part of the word of God was given to man,—not satisfied with his failure, he tried once more, and took Jesus up into a very high mountain, from which he could see all around this round globe, and there offered him all the world for his worship, when as old Ethan Allen said, the poor devil did not own one foot of it. How he could have made out a good title, we never could see, and do not yet, but perhaps he could have got it as he did old Job and his estate, on trial; at

any rate, he is said to have offered it, but the offer was refused, and he was obliged to go without the worship. But Jesus told him it was written, that he, satan, should worship the Lord His God, and if Him only should serve, "and on this scripture authority, satan departed satisfied he could not tell him the land, nor make him obey, and after satan left—not before—angels came to him and ministered unto him, and we are left to infer, helped him down from the mountain, but how he got down from the pinnacle of the temple, we are nowhere told, but the inference is, that he got down by the same means that took him up there.

This interview of satan with Jesus, does not seem to be as successful as the one he held with Jehovah in the chat about Job, but probably Jehovah knew about his treatment of poor old Job, as he quoted scripture freely. There is a vast amount to be learned from the scriptures, if we can only take it all as the word of God and twist it as the sects do—to our liking.

MINNESOTA.

LETTER FROM WM. H. WANDELL.

DEAR SIR: I have been deeply impressed this beautiful Sabbath morning, to let down upon paper my thoughts, just as they come, in behalf of a class of workers in the spiritual harvest field, who are, and have been to much neglected.

As a class, they have truly given up all, to promulgate the gospel of peace and harmony; many of them cheerfully resigning the delights of quiet, comfortable homes; the sweet companionship of families and dear friends, to compete with the angel world in going about, as the Nazarene did, doing good, and dispelling the dark clouds of ignorance, fear and superstition, which have so long enveloped the whole orthodox world, as with a funeral pall, giving a fearful spiritual power to the priesthood over the souls and purse strings of their credulous followers. You and I, Bro. Jones, have seen the dire results. We have seen an angry, revengeful, tyrannical, jealous God, elevated above the heads of the people, and commanded to worship him blind, without the bidding of blindest masters, blind, without the use of our reasoning powers. We *must* believe, because the Book and priest say so, or we are doomed to all perdition, if we dare to question it.

Am I not right? Is it not a true picture of what theology has done and is still doing for the religious world? I have taken the bitter cup the church presented to me, years ago, and drained it to the very dregs. Then why wonder that I with those who are still bound down by the church, helpless captives to their grim jailer, lone, in the shape of Progressive Lyceums, and it would soon become respectable, and require many halls to accommodate its votaries. New York, March 6th 1870.

Suppose you or I were to hire a person to do a certain piece of work for either of us, we should expect to pay the laborer something like the value of his or her work, when it was finished. So it is in this case. Our public lectures are giving us time, their strength, their very life, so to speak, for the cause, and yet how many of them are poorly paid, or not paid at all, as the case may be. These are facts as many mediums, in their ministrations of love.

Now, Bro. Jones, cannot steps be taken at once toward raising a permanent fund, the interest of which should go toward the maintenance of poor missionaries, thereby insuring to them a sure pecuniary support for themselves and families. We want more mediums to lecture also. What few there are here, cannot fill their appointments except at very long intervals, especially if they are off the main routes of travel, the railroads. Once or twice in a place every six months is not average, in many country towns, and that is not enough.

In Minnesota, we have a field for work. Any eager hunger people numbering many thousands and nobles souls in sober earnestness, waiting to be fed with the spiritual food of life they have sought for in vain elsewhere.

It is surprising to see the interest manifested on the subject of religious reform. Wherever I have been this winter in this section of the state, among its beautiful villages and hamlets, I have invariably found the people disgusted with old decayed theology, and eager to welcome new mediums, and give them a respectful hearing.

Let steps be taken at once by the friends, to form a general missionary board, auxiliary to the one now existing in connection with the JOURNAL, with regularly appointed trustees, to hold and invest whatever monies may accrue for the purpose herein named. Then let subscription papers be mailed to the friends everywhere. Let the work be pushed, with energy through the columns of the JOURNAL, and my word for it, you will succeed.

Put my name down for ten dollars yearly, if you succeed in forming such an organization.

Who next will pledge in writing to the JOURNAL for an equal amount, or even less—more would be welcome—to help along the cause.

Let those of our friends who are comfortably situated, offer temporary homes to our poor overworked mediums, where they can rest for a few days at least, to recruit a little their almost exhausted physical and mental powers. Such houses would be paragons indeed and attractive, and would be hailed as temples of peace by the weary feet of those who go forth to bear the glad tidings of peace to an eager world.

Minneapolis.

For explanation of your Post Office address and credits, see editorial head on 4th page.

Written for the Religio-Philosophical Journal.

Magdalena.

By the Author of "Media"—"the Mad Actress"—"The White Slave"—"The Spectre Rider"—"The Mavas, etc.

CHAPTER I

INTRODUCTION.

"Ha! ha! ha!" echoed again and again in the merriest of mirth, from the hasty lungs of a company of gay gents, seated round a large table well filled with the various and palatable viands of a sumptuous feast. Holding up their well filled glasses a moment in the bright gas light jetting from the brilliant chandelier o'er their heads, they struck them together with a ringing sound, in glad response to their leader's merrily given toast.

"The beautiful Jewess," as by many she was known, was indeed a lovely and remarkably beautiful creature of that down trodden, but at length rising race—the Jews. In stature tall, she possessed a figure and form finely developed, and graceful—a degree of gray jet, which, in their shadowy magnificence, glowed with the warm fires of unquenchable love; ruddy lots of her hair, yet well and easily kept, and which flowed back from a medium arched brow, clean and truthfully open, dallying with her fair lilly shoulders.

Guildford Crafton, chairman of the feast, was a tall thin son of some youth of some leisure, and in years scarce one and twenty—fresh from a Pennsylvania theological seminary. His acquaintance with Richard Le Bon was gained at a late Hebrew feast, and it being whispered that Hebrew blood, perhaps, coursed the veins of the "prolounding" student of "divinity," he was well received by her, and, in consequence, after a very favorable impression. On the right of Guildford Crafton at the feast, and just qualifying another glass of champagne, sat a man whose age is, perhaps, not more than three and twenty years, and yet Tom Ellsworth sports the third interest in a mercantile house on third street. He is short in stature, and thickly set, with short black curling hair and black eyes.

On the left of Crafton, and lost in the spicy aroma of a choice banana, as if enumerating the brilliant gains resulting from the sale of several thousand dollars worth of lottery tickets, "policies," etc., sita. Ketchum Goldy, Esq., a large profusion of jewelry, "emblems," &c., over his person, beaded him with many a rich man. He has been in the lottery business ten years, and won and lost, perhaps, many fortunes.

Next to Goldy sits an exchange broker, whose hilariously offered toast, the "upward tendency of gold," had just been drunk with a hearty *zen*.

Next sits a market street clothier, and the next, Curren Le Roy de Cheron, a medical student from Louisiana, who proposed in answer to the broker, the "profession," which being drunk in gladsome glee, Cheron relapsed into a perfumed reverie, in which he appeared bent on smoking himself into a diploma.—Near our medical "student" lounged a precocious youth, a student at law.

But we pause to catch another sentiment offered by Crafton. "The handsome coquette, Grace Ellsworth," he concluded in a hissing whisper.

Guildford Crafton, hold!—fiercely spoke our student starting up. "I permit not even my friends to bandy the name of the girl I love around the drinking board. Drink who you will, I will not."

And Linwood Suffolk tossed the contents of his glass on the floor,—then at left the room.

Descending to the street, he hastily sought his own apartments at another hotel. Thirty minutes later, all visiting the theatre, save Crafton—he sought the companionship of the "beautiful Jewess," and as he entered her presence, he stepped, as if indeed already treading the enchanted bower of a celestial, saluted as he was, with a charming selection from a popular opera into which the gifted Rachel seemed to pour all the sweetness and pathos of her well-cultured voice, filling the richly appointed apartment with a volume of the sweetest music, soul-brilliant and divine. In raptures, his impassioned tones murmured her name. She smiled graciously.

"Rachel, if I understand thy heart truly, this happy evening, I—I—love," faltered the enchanted Crafton. "Please sing that song again," he continued.

"Guilford your tones are music, richer far to me than my own poor voice."

The Jewess warbled rather than spoke.

"Your pleasure, dearest, is happiness to me."

He pressed her hand in love, and on her own half avéitéd brow, printed a glowing kiss.

Rachel Le Bon loved with all the fervor of her ardent and impulsive nature, and Crafton's attractive address, affable manners and sylvan tones of winning speech, circled her as in a magnetic spell.

CHAPTER II.

DEPENDENCY.

"What a world is this! Here am I almost destined in a large city, and none—yes there is one who cares for me; yet even her friendship and esteem is denied to me. Would to heaven I were dead."

Such were the gloomy ejaculations of Linwood Suffolk, as he hastily entered his room on the evening of a dismal day, and cast himself on his couch in a paroxysm of mental anguish.

"Tut, tut, tut, why Linwood, my boy, what means this tragic raving, eh? About to make your debut in the tragic muse," said Guildford Crafton just entering.

Linwood then instantly sprang to his feet somewhat abashed, and with a forced smile endeavored to wash away all signs of despondency. But the weak effort was all in vain; he had allowed the demon despair to sport already too long with his brain.

"What is that I just heard you say? Out of money, and without friends, Linwood, you know that is not so. Without money you may be; but without a friend, never. Here accept this, and let unchanged friendship repose, the sacred sign of our mutual confidence," said Guildford Crafton, dividing with Linwood the contents of his purse. But as for a moment, the latter's mind reverted to their late difficulty at the banquet, he gazed upon him in perplexing doubt, then as a weak smile flitted over his face, he said:

"Guildford Crafton, what mean you by this, No, no, you may be sincere, but can not receive this from you?"

"Pshaw, man! don't play the boy—take it and use it."

He placed it in the half-shriny hand, then concluded:

"Now, Linwood, I do not do this to purchase your confidence; but come, make a clean breast of it; inform me of your difficulties and why it is that you are shrouded in gloom."

Linwood's eyes molested as he began:

"Guildford Crafton, I thank you for your kindness. The sympathetic pulsations of your generous heart, in this act of friendship are indeed refreshing, encouraging. In reverting to my grief, I must not speak of that; but of the attachment I bear towards Grace Ellsworth, you slightly know. 'Tis my own soul alone that can

tell how deeply indeed I love her; for since first we met, such is the intensity of my passion, that her presence seems indeed essential to my very existence;—but that without her, I do not care any longer to live. Unless I can fully call to mind the world outside, I have no hope to live. You know what I first came to this city I possessed means; but I have been unfortunate, and though I have written to my guardian, for some cause he stoutly refuses to remit me the smallst assistance. 'Till the present, I have tried to live even against hope—yet this very evening, as my angel Grace and I sat together at the front casement, looking out into the beautiful moonlight, watching the bright twinkling stars, and wondering which of them should be our home when love becomes immortalized, her lovely head with its wealth of curly hair rested on my breast, and her pure heart to mine possesses a language, it is that she is mine, forever mine. I was about to seal our happy betrothal, when we were rudely disturbed by the opening of the parlor door, and her parent, Mr. Ellsworth strode into the room, and confronting us with an angry frown, said:

"So my conjectures have not been false, I and deceived no longer, Grace, arise and leave this young man with me." Trembling like the startled fawn, she obeyed promptly, and left us to ourselves."

"Sir, said he to me sternly, 'is this the way these steals into my premises? Arise and get off, ere I place thee in the power of those appointed to take charge of such as thee. Arise I say. Leave my house and enter it no more.'

Guildford, while thus addressed like a dog, a thousand impulses rushed uncontrolled through my soul at once, but they repelled each other and so without arousing a single word of exasperation, I arose and hastily left, entered the street, and in a perplexing maze of love, hope, fear and despair, hurried away. I knew not whither. But crossing the rail-way, I faint would have cast myself beneath the iron wheels of the passing cars, but they flitted by me, and in a frixion I hurried on and entered here in the state of mind, in which you have found me. Would to heaven I possessed the ready means of ridding myself of this aching thing called life."

"Tut, tut, Linwood, speak not so. Be a hero in the strife. Shake off this spell of dismal gloom, and prepare for a more determined effort, for the fair hand of the lovely Grace. Faint heart, you know, never won a fair lady. Ha! ha! so come, cheer up; for if grace really loves you, and I do not doubt she does, you can yet make her yours."

"God! Guilford, how? If you know a way by which we can meet again safely, speak."

"You can without difficulty; address her a note requesting an interview away from home."

"Thanks, Guilford, I see. How stupid in me, that I could not see it before. Your words have indeed breathed new life in me."

She loves me I know. But the old man is inexorable, and so watchful of his jewel that I fear she scarcely dare venture on a clandestine meeting with one whom she has already been forbidden to see.

"Still there can be nothing lost in writing."

"Nothing. I'll attempt it."

And so Linwood Suffolk concluded, little dreaming that he had just unbosomed himself to a friend in whose veins coursed a passion for the fair Qakeress quite as burning and ardent as his own, and whose disposition was that he would leave no scheme untried, even the masking in the garb of friendship, the better to accomplish his own part in the chequered game of love.

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CHAPTER III.

THE INTERVIEW.

Receiving a favorable reply to his gold embossed and carefully written note, Linwood Suffolk started on the following evening for the place of their meeting, by "moon-light alone," through the great city park. He had waited only a few moments, when faithful to her word, the beautiful Grace came tripping timidly along. Joining company, they hurried across the west side of the bridge, and turning down the river road, gained a secluded retreat among the trees and shrubbery. Grace was the first to speak.

"Oh, Linwood," she sighed, "why hast thee required this of me? I am in constant fear that pa watching me so closely, has already missed and followed me."

"Nay, nay, dearest, fear not, but trust in me, I will shield and protect thee with my life," Linwood murmured, pressing her hand.

"When I received thy note, Linwood, I was long in doubt how to act; but when I thought again of our last sad parley, I was moved to see thee once again, and I fear even now, I have acted unwisely."

"No, no, dearest say not so. You have afforded happiness unspeakable to me, and strengthened our mutual esteem."

Seating themselves, Grace continued:

"Yes, Linwood, it is pleasant to converse thus undisturbed, amid the lovely beauties and night melodies of charming nature. Still we must be prudent."

"Dear Grace, your parent is opposed to our meeting, our union; without you I can not live, then, lovely Grace—by with me, where we may always...

"Linwood, rise, speak not so. Arise and let us go hence."

Grace had started to her feet. Suffolk had scarce arisen, as turning he encountered the fierce gaze of her horror-stricken father riveted on him. Poor Grace uttered a scream and fell to the ground in a swoon.

"Thou impudent villain,—is it thus thou art on stealing away my child? Did I not charge thee never to see her again? Then how hast thou contrived this unholy meeting."

The old man roared at the trembling Linwood in threatening tones and in his uncontrollable rage let fall a severe blow with his cane on Linwood's shoulder.

"Stay, old dog—" the latter cried smarting with the pain. "Strike again and I'll—"

"Implausible, insolent, wouldst thou threaten me? Take that for thy insolence, and that and—"

His heavy cane descended in quick succession about Linwood's head and shoulders, beneath which he sank back almost to the earth. But starting to his feet suddenly and as the blood spurted to his mouth, maddened with the mortification and pain, he closed with the old man and both fell to the earth together.

Grace having recovered partially, fell again frantic to the earth.

It was now that Guildford Crafton, having previously informed the old gentleman of his daughter and Suffolk's contemplated clandestine interview, emerged from his concealment, where at a short distance he had quietly enjoyed the whole scene. But he little dreamed that a very little remove from him, screened from view by the intervening shrubbery, Rachel Le Bon saw his every movement, and read in his sister's face, by a ray of the pale moon as it gleamed upon it, the moment's satisfaction with which he witnessed the culmination of his own ignoble plot. Her jet piercing eyes gleamed like fiery coals, as in the intensity of her gaze, she leaned forward, eager to catch every movement in the rapidly changing scene.

Jalousy busied with her thoughts, her beauti-

ful bosom filled with contention, rose and fell like the waves of the troubled sea. She did not scream but swoon, but started out from her concealment into a side path, traversed quietly by a circuitous course her steps homeward, to wait Crafton there and accuse him of his treachery.

CHAPTER IV.

DECET.

Unsatished with our last scene, we hasten to offer one which, though not at home to sombre adown, is yet we hope not without its charm of youthful sunshine.

In mid afternoon, and in the midst of the charming season of an American Indian summer, two men, mounted on fine spirited horses, were moving leisurely along side by side, over a little frequented road meandering through the most picturesque parts of the interior of Pennsylvania. Autumn with its golden fruitage had crowned busy industry with plenty, and the verdure of mountain, hill and heathside forest, was glistening in all its richest and variegated dyes, beneath the cheerful rays of a mid-Autumn's sun. Given at times, as they were, to the contemplative mood, our travelers were not disinclined to enjoy at their leisure, and with an ardent zest, the rich feast here offered them on every hand in the picture-like landscape wilds. But turning suddenly from the expression of his unbounded admiration of the varied natural beauty through which they were now passing, to the metaphysical, one remarked to the other.

"To be continued."

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(Continued from last week.)

SPIRITUALISM OF THE BIBLE, NO. XIII.

EARLY HISTORY AND DEVELOPMENT
OF JESUS.

The Philosophy of Inspiration more fully considered.

Through five long articles, we have traced the history and career of Jesus, revealing many facts in connection with his early life and development not heretofore known, and yet the narration of facts is not yet completed. The incidents of his youthful pilgrimage on earth, amid those scenes which circumstances naturally cast him in, his interviews with prominent personages, and the remarkable utterances that escaped from his lips, stamped him as the phenomenon of his time in which he lived. Really, he was an enigma to the wise men and philosophers of his day and age of the world. The old Jewish religion, the superstitions of the people, the darkness that seemed to overspread the land and cast a shadow over the works of man, rendered his advent necessary. Nor did he come into the world, until that period had arrived which had been marked out by the wise sages who had him in charge. At an auspicious moment, he came forth a shining light, giving utterance to those sublime expressions that dot like so many gems the pages of the Bible, throwing a halo over that book which under no other circumstances could it have possessed. His nature was so completely under the guidance of the Spirit Circle that had him in charge, that, seemingly, his very thoughts were inlaid with that divine character which they alone could impart.

Being clairvoyant, clairaudient, and in such close rapport with his spirit guide, he was often induced to ejaculate, "I and my father are one," alluding to the Lord who stands at the head of the grand Harmonic Circle that had him in charge. In that expression he only indicated the close rapport that existed between himself and those superior minds that had "conceived him from the foundation of the world." The Bible, then, has a vein of spiritual light impregnating its dark pages, and imparting thereto many sparkling gems of beauty and love, deprived of which, it would be like the desert, without flowers and gurgling springs that occasionally dot its dreary surface.

He was the shining light of the day and age of the world in which he lived, and the rays thereof penetrated every nook and corner of the inhabitable earth.

In his early career, we find many things worthy of our attention. We have traced the philosophy of his development through those gradual workings of his spirit circle in projecting on his sensitive nature those "mind shades" which done so much in preparing him for the field of usefulness that he occupied on earth. In a preceding article, we took into consideration the process required to prepare his mind for that influx of inspiration that always attended him. The spirit circle who had him in charge, worked systematically and in accordance with those laws that make no failure, that always arrive at result well known. This inspiration that existed there is worthy of investigation. The little dew-drop, as it neats on some faded flower, comes in rapport with its leaves and insinuates them with new tints; the zephyrus, coming from southern climes, and fanning the cold plaq, inspires with fresh vigor, and under their efforts it produces the bud, and then the inspiring influence of the rain causes it to expand into a rich beautiful blossom; the warm sun, hugging with its human instinct the little seed to its bosom, in-

spires it with new emotions, and under its exhilarating influences, it produces the golden stalk of corn. Inspiration is everywhere in all nature. Not a bud blossoms, bearing upon its bosom rainbow tints, and exhaling the fragrance of amorous climes, but what does so under the inspiring influence of soil, water and air, —is a three guardian angel's.

In nature, there is inspiration grand and beautiful. Under the inspiring influences of nature's forces, we see the vivid flash of lightning, or hear the terrific crash of the thunderbolt, or feel the earth tottering beneath our feet.

Inpiration everywhere and in everything!

The little pebble on the sea shore can inspire you with its varied history and career on earth. The tree that stands king-like in the forest, defying wind and storm, can tell you of the scenes its limbs and massive trunk have witnessed.

The little shell that is hidden in the mountain side, has a history concealed within its bosom, which it stands ready at any time to impart to mortals. On it are written the convulsions of nature and the scenes it has witnessed during its earthly career. All things are engaged in writing their own history.

Nothing is lost. No sound is uttered that some object in nature or art does not record. No scene is enacted that is not imprinted upon the "sensitive plate" of nature, which can be seen in accordance with laws previously unfolded. But how does the little pebble impart its history, and tell of the scenes it has witnessed? How does the piece of wood brought from a Roman temple, that has stood for thousands of years, impart to us the battles it has seen, the speeches it has heard, the numerous scenes it has observed, and the grandeur of ancient times, imbedded within its silent bosom?

Well, we will pause a moment here, retrace our steps, and take into consideration the development of the inspiration of Jesus, then we can unfold to you how nature inspires mortals.

There is a deep philosophy connected with this inspiration. Its development is gradual and it is brought about in accordance with certain well defined laws.

Impregnating the whole system is what we term animal magnetism. In certain portions of the body it is very dense, depending, of course, on the character of the constituent parts thereof. This animal magnetism is the life element of our nature, as it were, or the animating influence thereof. It has its nucleus in the brain, and follows thereto from the various ramifications of the nervous system. The bones are almost destitute of it, while the nervous system is fully charged with it. This magnetism when partially displaced (rendered negative, which is equivalent thereto) from any portion of the system, leaves the parts in an insensible condition, its degree depending, of course, on the amount of magnetism remaining, or the negative state thereof.

This magnetism in certain persons is under the complete control of the mind. As is well known, the blood, gross as it is, its circulation can be greatly interfered with by the action of the mind. Some persons can by the influence of the mind alone, increase the movement of the pulse, at least 15 a minute, or can throw a superabundance thereof to any part of the system, creating an unnatural warmth there; the constant attention of the dyspeptic to the stomach, throws to that organ an undue quantity of blood, rendering a cure almost impossible.

Now, this magnetic element of the system, under certain circumstances, is almost completely under the control of the mind, and a finger, hand, arm or the brain, can be depleted of the same and rendered insensible.

With Jesus, this magnetism of his system was under his complete control, rendered so by his spirit circle who had him in charge. In their action on his brain in his embryonic condition, they prepared the work. For a certain time each day, his embryotic brain would be depicted of animal magnetism and thoroughly charged with spiritual magnetism, and it was through the instrumentality thereof, that they gave to him those "mind shades", that shaped his future destiny. These "mind shades" were often imparted through the instrumentality of the mother, by first depleting her brain of animal magnetism, and charging it with their own spiritual magnetism, and then projecting on her mind those scenes that they desired. The spirit world could not inspire Jesus through the instrumentality of animal magnetism. That was too gross, therefore they were under the necessity of so operating upon his brain that they could depict it of animal magnetism and charge it thoroughly with spiritual magnetism.

Now, we desire to say here, that many mediums that are inspired, receive their inspiration from a very low plane. Their brain is first depicted of its magnetism, and charged with that of a low order of spirit, which is only a trifle higher (or much lower, perhaps), and the result is, but little intelligence is manifested.

Now, you take a person whose moral character is above reproach, whose life has been distinguished for morality and virtue, and the magnetism of his system may be so gross that a high order of spirit, those whose nature has become refined, cannot dispel it, and therefore can not influence him; hence those spirits that are comparatively on a low plane are the only ones that can exert an influence upon him.

In the discussion of this subject there are other matters we desire to explain. The human mind is not material, but spiritual. It takes cognizance of material bodies and scenes through the instrumentality of this animal magnetism, which is the connecting link between mind and matter. Spiritual magnetism is the connecting link between mind and spiritual bodies and scenes. Spiritual thoughts can not be transmitted through this animal magnetism, hence the necessity of depleting it, or rendering it negative, and supplying its place with etherial magnetism, for the transmission of spiritual thoughts. Throw a stone in a muddy pool, and no ripples or undulations on its surface follow. A spirit thought, or a thought from the mind of a spirit

coming in contact with gross material magnetism, can no more effect it, than would a stone thrown into a muddy pool. A spirit that is on the material plane, can to a certain extent effect this animal magnetism, and impart his thoughts to the mind. The reader can see the necessity, then, for a high order of spirit, in order to inspire a person, to depict the animal magnetism from the brain, and supply its place with spiritual magnetism, which alone can convey to the mind the ideas they wish to impart.

Jesus was highly inspired. In fact, we do say that no other person ever existed, that had thrown around him all those appliances requisite to develop as perfect a man as he. Look at that massive forehead, deep blue eyes, clear expression of countenance and dignified bearing.

His soul was tuned by angel fingers, and they played thereon as they desired. We love the noble benevolent man. And as we come in rapport with those who have studied his history, our soul expands with emotion of love for one so pure, and good, and true. No licentious thoughts ever entered the chamber of his mind, to diffuse there in an unhealthy, poisonous influence. It was lit up with those gems of thought that emanated from a high source, and they sparkled on his countenance, and wreathed in a glorious halo of light his features. Whether in the temple talking with the doctors, or on the hill side engaged in solemn prayer, or leaning on the bosom of Mary the daughter of Lazarus, and breathing in her ears, the solemn vows, of love, or healing the sick or disputing with the Jews, his soul was filled with the grandeur of his mission, and it is no wonder that he declared, "I and my Father are one," meaning the Lord who stood at the head of the Spirit Circle that had him in charge. We feel, then, while penning these articles that he was really a great man, in every sense of the term. Webster's mind was colossal; Randolph's angular, but brilliant; Clay's, meteor like, could dazzle and bewilder, but that of Jesus was of such a comprehensive turn that the spiritual as well as the material could be easily understood by him.

It was our intention in this article to explain more fully the inspiring influence of nature, and the work of God, and give the true philosophy of those complex principles not understood by many of earth's children. The temples of ancient Greece can now tell of Spartan splendor and greatness; the hills of Gethsemane tell in thunder tones all about the crucifixion; Jerusalem, its streets and an ancient synagogue have imprinted upon them the speeches of Jesus, and they impart the same to the Spirit World. Ah! children of earth, you ill appreciate the grandeur of the universe of God. Could you behold the wise sage of the Spirit World, standing by a Grecian temple, reading therefrom the thundering speeches of Pericles, the brilliant thought of Demosthenes, the sayings of Thessalocles, the anguilities of Esop, you would wonder at it, and then yearn for a higher condition in life yourself. Strive, then, and render your life useful, by active exertions in the cause of right,—break no injurious thought,—do no licentious act,—lift those up below you,—encourage the down-trodden and weary, and endeavor to be like him whose early history and development we are giving.

We sinned to give in this account of his interview with the Doctors in the Temple, but space forbids.

VOLUME EIGHT.

With this number, volume eight of the **RELIGIO-PHILOSOPHICAL JOURNAL**, commences.

We need not promise our patrons a better paper than we have ever given them before, as Progress is our motto. We shall continue to keep our eye single to that purpose. This is a wonderful age, and the **JOURNAL** is an exponent thereof. It emanates from this fast city—Chicago, and by some is considered a fast paper! In one sense, at least, it is. It keeps up with the times—the fast times of spiritual phenomenon. To do so, it has to fast. *Sixty coaches are out of date.* Radicalism in every thing suits every body but old fogies, and to them even, our paper is well adapted, because it is the very thing that will move them, however unwillingly. They will read it because it is such a terrible paper.

That the people appreciate the **JOURNAL**, is evident, from the demand for it. During the last few months, we have been trying to get a supply of back numbers on hand, and supposed we had printed a sufficient number extra, to leave us three or four hundred surplus at the close of the volume, but such has been the demand, that at this present writing, every copy is gone, of Volume Seven.

We commence the new volume with two thousand extra copies, so as to supply the numbers which will contain the new story,—running through some eight numbers, complete. Our friends who are now making such laudable efforts to circulate the paper, will please bear that fact in mind.

In conclusion, we with pleasure tender our unfeigned thanks to the numerous readers, who, al most without an exception, have sent us, and yet promise to continue to send us new subscribers. It is to their exertions, almost entirely, that we are indebted for the unparalleled success of the **JOURNAL**, during the last three or four months.

And we feel assured that so long as we redouble our efforts to improve the paper, they in a like manner, will continue to urge upon liberal-minded persons the necessity of giving it prompt and hearty support.

MISS. ADDIE L. BALLOU

Who has been lecturing with great success in various parts of Missouri, is now in Kansas. She lectured at Olathe, to crowded houses, and was enthusiastically received. In Olathe, liberal sentiment is gaining ground, and we are glad to note the fact. Spiritualism there a few months ago, was derided, and those who advocated its claims were regarded as insane. The writer of this passed through a storm there, of hatred, contempt and suspicion; on account of his devotion to the cause, but still he has lived through it. The cause will triumph there, as it has in other places, and soon those who hated Spiritualists, will learn to treat them with respect.

The Miss. Addie L. Balloo will Mrs. Balloo

BOILING OVER.

This is really a curious world, and we hardly understand it. The Irishman who, when about to fight a duel, insisted that he should be allowed to stand six feet nearer his antagonist than he did to him, on account of being extremely near sighted, only gave a very pretty illustration of human character, for everybody understands quite well that "you" like to be about six feet nearer your neighbor's business than he is to yours. This idea, then, of the Irishman, was really illustrative of human character, although he did not intend it such. The world to-day is boiling over with curiosity, and each one is trying to get about six feet nearer his antagonist than is to him.

Well, "antagonism," many times, really does good. This boiling over with meanness procured for the various orthodox churches a Savior, and the consequent redemption of all from their sins. Where would the various orthodox be today, if it was not for that boiling over on the part of the Jews, and the subsequent crucifixion of Jesus? The individual who never boils over, never boils at all, and the consequence is, he amounts to nothing—never creates any feeling in the world. Mother Eve first boiled over with curiosity, and the consequence was, she partook of the forbidden fruit, and then it was that God boiled over with anger, and—did not he boil, really? We see him now in our imagination boiling over with anger, as with the arrogance of an aristocrat, he walked in the garden of Eden, and said, "Adam, where art thou?" This boiling did not subside soon. Eden then boiled over and drove poor mother Eve out of her beautiful home. While God was boiling over with anger, he cursed the earth, and then that boiled over and produced venomous weeds and poisonous herbs. Then the animals caught the infection; they boiled over and lost their innocence. Really, troublesome times everywhere! There seemed to be a grand boiling over all around. The devil boiled over with fun; Eve boiled over with curiosity; father Abraham boiled over with love for his wife and was led astray by her. God boiled over with love for his children, and became a tailor and made garments for them. Eve bore two sons. No sooner did they arrive at manhood than one of them boiled over, and slew his brother. Trouble everywhere, everything seemed to be boiling over. God didn't seem to be successful in anything. Everything he made appeared to boil over, and there was difficulty with everything he undertook. He boiled over himself, and why should not his children follow suit. This boiling over has caused the people a great deal of trouble. The world boiled over with sin, and God sent his only begotten son to save it. Abraham boiled over with lust, and took to his bosom Hagar. Solomon boiled over with love for women and procured several hundred wives. Well, the world has never been freed from boiling over. God is boiling over every day, being angry with the wicked. The wicked boil over, and do many mean things. The earth itself becomes disgusted and boils over on the top of a volcano and inundates the surrounding country. The heavens boil over, and the thunders roll, the patterning rain drops come, and a deluge's the consequence, and millions of dollars in property destroyed. Herod boiled over and ordered the destruction of all the children under a certain age. Noah boiled over when he was beastly drunk, and any orthodox can tell you the result. There is no end to the boiling over—it is everywhere. Did you see that minister in the pulpit praying fervently? He is boiling over with lust, and to-morrow he elopes with the daughter of one of his parishioners. Since Eve boiled over with curiosity, there has been a ceaseless boiling over in all parts of God's vast universe. We never liked Eve for boiling over in the manner she did. We never think of it without boiling over ourselves. Since her time, the world has been cursed with boiling over, and with ambition, with love or something else. Men must boil over in some direction. Some let their meanness boil over and it is this which fills our penitentiaries. Others let their misbehaviors boil over and they laugh till their sides ache. It is well to boil, to boil over, too. We wouldn't give a cent for a man who doesn't boil. Webster boiled over with eloquence, so did Clay, Randolph and Col. Baker Botts, then. You who desire, let your veneration boil over, and utter long prayers, without meaning or sense. You who are boiling over with meanness, just join an orthodox church, and you probably can conceal it from men. Give me the man who is boiling over with goodness; whose soul is full of sunshine; whose features are wreathed with a generous' smile, and who desires to better the condition of humanity. It is essential to boil over at times. Who don't boil? Show me the man, woman, or child who don't boil over occasionally. Yes, the world is constantly boiling over, and it is well it should. Exuberance of feeling in any direction must occasionally boil-over—no mistake. When you see a man boiling over, don't allow yourself to boil-over at the same time. We never saw two ladies boiling over at the same time that it did not cause a fuss. If more than one, trouble will surely arise, and difficulty will exist generally. Some ministers let their voice boil over; others their love; others their passions—the first causes an uproar, the second jealousy, the third the loss of character on the part of some of his parishioners.

We never expect this boiling over will cease. But all should be careful that when boiling over, it should be in behalf of truth, justice and right. Don't pattern after the orthodox God, who boils over with anger and punishes the wicked for ever and ever, but rather cultivate those faculties that will generate within the mind that which will cause you to boil over with those traits of character that distinguish the true, noble, and pure.

Boil over, with goodness and charity, and life will become pleasant,—you will attract around you those spirits that will assist you in your ascent on progression's ladder, enabling you to rejoice, that, in boiling over, no one suffered therefrom, but all were made better thereby. But mankind can "slop over" as well as "boil over." In regard to the former, Beecher says:

I suppose I do *slop over* sometimes. Well, I never saw a pan full of milk that did not slop over. If you do not want any slopping over, take a pint of milk, and put in a big bucket. There will be no slopping over then. And a man who has only a pint of feeling, in an enormous bucket, never slops over. But if a man is full of feeling, up to the very brim, how is he going to carry himself without spilling over? He cannot help it. There will be dripping over the edges all the time. And as every flower or blade of grass rejoices when the rains fall upon it, so every recipient along the way in which a man with overflowing generous feeling walks is thankful for his bounty. How to carry a pature full of feeling, and almighty it without making any mistakes, I do not know, nobody knows, nobody ever did, and nobody ever will; so we must take it and get along as best we can. Life is a kind of zig zag anyhow; and we are obliged to resort to expedients, and make experiments, and learn from our blunders, which are inevitable. We find out a great deal more from men's mistakes than from their successes.

LETTER OF INQUIRY.

BROTHER JONES:—Will you, for the benefit of your friends, kindly answer the following questions, according to the best of your judgment and experience? I ask your decision, not that of the spirits, judging that your opportunities have been ample to "try the spirits," both in and out of the form, and that you must before this have arrived at some definite conclusion in relation thereto, based upon philosophical principles.

1st.—Do spirits require food as we do, to be assimilated and digested in the same manner?

2nd.—Are they subject to injury, accident, disease, and to death?

3rd.—Do they perform menial labor; build houses, till the ground, implements being required therefor?

4th.—Do they have the power to move through space from planet to planet, by mere force of the will?

5th.—Do they propagate?

Yours, in the pursuit of; D. G. MOSHER.

Mosherville, Mich., Feb. 24th, 1870.

REPLY.—Spirits on being born into spirituality, or from the material to the spiritual plane of life, differ in their wants and desires.

Every desire can be gratified upon the spiritual plane of life.

Those who live and pass from material life with all the faculties found in the base of the brain, in full activity, will naturally seek for their gratification on entering upon the higher life, for the reason that they have no knowledge of the delight of living in the higher faculties. That they will find corresponding means for their gratification, we doubt not. The gratification will be of a spiritual nature, and psychological in character, and yet will be gathered from material surroundings.

They love to be in rapport with their old associates and surroundings.

We must eat and digest mental food—so to speak—not with physical organs—neither do those who are above referred to.

They do propagate,—thought; and if the question is intended to extend to the propagation of the human species, we answer emphatically, yes,—by making conditions favorable for the development, through proper and legitimate means, from germs which have ever existed.

Do human beings on this plane of life do more?

The spiritual plane of life is so far removed from the physical as to be free from physical diseases or accidents.

They undoubtedly perform labor which corresponds to mental labor—spirit being a power in itself,—when it intelligently moves, all grades of material are subject to it. By intelligent will-force, all things desired are brought into actual being and subservient to the use designed.

We hardly expect to be understood by many of our readers, upon this most interesting subject, in this brief reply. Yet it will doubtless elicit thought, and lead to a more extended discussion of the subject.

Personal and Local.

Mrs. Wilcoxson is still in Texas, and from the notice of the press, we judge she is doing a good work. She is an eloquent and able advocate of our philosophy, and, of course, will be well received wherever she goes. Her address is in care of F. Bremond, Houston, Texas.

The Woman's Suffrage Association of Kalamazoo meets semi-monthly.

Emma Hardinge is lecturing in New York this month.

J. Madison Allen has returned to New England, after an absence of nearly two years. He is lecturing at Lynn this month.

A. B. Fretz has returned to Ohio, and can be addressed at Clyde.

G. Fannie Alarie lectures during May in Milford, N. H.

Mrs. Mirandas S. Carlton has been elected Superintendent of schools for the town of Andover, Vermont.

The old veteran in the cause of general reforms, Dr. Samuel Underhill, is still in Ohio. He lectures, heals the sick, and develops medicines. We will publish an account of his doings next week.

R. Lawrence, inspirational speaker, of Ottowa, Iowa, has entered the lecturing field. The Spiritualists of Ottowa would like to secure the services of a good developing and test medium.

Harrison Angle is lecturing in Floyd county, Iowa.

We learn from Will C. Elliott that there was a discussion at Anderson, Ind., last month, on this question:

"The Bible is of human origin. It abounds with errors, contradictions and immorality, and the belief in its divine authority is injurious to man-kind."

Rev. Warren Smith, Spiritualist, and Rev. J. Franklin, Campbellite, were the disputants.

Philadelphia Department.

BY H. T. CHILD, M. D.

Subscription will be received, and papers may be obtained at wholesale or retail, at 624 Race street, Philadelphia.

ARE THERE OCCUPATIONS IN SPIRIT-LIFE HIM-
ILAR TO THOSE ON EARTH?

This question is frequently asked and is a very proper and interesting one. On one occasion we were asked, "What will lawyers do in heaven?" Having heard the saying that when anything moved very slowly, it was like lawyers going to heaven, it seemed that there was but one answer to this, but immediately the thought was presented, that the principles of law underlie the entire structure of the Universe, and justice is the foundation principles on which law is based. We replied that the study and elaboration of the principles of law, are among the highest occupations that can claim the attention of mankind, either here or in the spheres, and all through the future unfoldment of the human soul, these will form a prominent and important part of its work.

Let us examine the question as to whether the ordinary pursuits of life here, are continued here-after? In the domain of mechanism, from the construction of the simplest machine, up to the most complex and perfect that has been brought out upon the exterior plane, all are spiritual. You look upon any machine, a steam engine for instance, and you see the spiritual idea of the inventor wrought upon the material plane, long before its levers, wheels and other contrivances were visible—they existed as realities in the minds of the inventors. The discoveries in mechanics, which have occurred all along the ages, have had their origin in spirit-life. Inventors are mediums.

How often have they dreamed out some highly important invention, or reached it through some other spiritual condition. A person may be a medium and may be ignorant of it. An inventor, whose soul has been inspired with his pursuits here, passes into spirit-life. Those feelings which have been the leading traits in the character here, hold similar relations there, and finding some medium or mediums here, through whom they can evolve more clearly the conceptions of the mind, they find the grand triumph of their lives, in giving them to the world. The artist, the poet and philosopher, find much more extended fields for their labors there. The minister who is literally a man, and the doctor, who is the teacher, will find ample fields for the extension of their useful calling, since all new-born spirits require much aid in these directions.

A few of the pursuits of life here, are so entirely devoid of spirituality as to be unknown in this hereafter. Others will be very much modified, the good and the useful only remaining.

Let us inquire in regard to two of the most essential and prominent pursuits of this life—clothing and feeding these bodies. When we leave these mortal shores, and enter the beautiful life beyond, we shall have our appropriate clothing, far more artistic and attractive than anything of earthly fabric, and those whose occupations have led to devise and construct garments here, may find something for which they are peculiarly fitted in that life.

Generally, however, by a natural and spontaneous effort, each one will learn to prepare for themselves garments adapted to their conditions and developments.

As the flies, which toll not, neither spin, so shall we be clothed naturally with appropriate garments. We see an approximation to this in the beautiful and artistic arrangements made by some of the more intuitive among our sisters, and it is much to be regretted that the tyant fashion does not leave more of these free to exert their highest and most artistic tastes in this matter.

In due time, however, in spirit-life, we shall, on the one hand, lose the careless and slovenly habits which mark many on earth and in the rudimentary spheres, and, on the other, that senseless devotion to dress, which occupies far too much time and care, and cramps the soul in its higher flights after truth and light. We shall be clothed in the pure and appropriate habiliments which belong to the sphere which we occupy. The taste of the physical, for we have these there,—of the mental and the spiritual, will be combined and expressed in those forms and colors of dress, which are emblematic of the interior conditions, and are calculated to aid, in the unfolding of the spiritual forces of all their powers. We are often asked how the clothing of spirits appears to us? We reply, that it is always indicative of their condition, or calculated to convey the idea of some past condition, perhaps of this life, which they may desire to have identified.

We have frequently seen the spirits change their appearance rapidly, laying aside the earthly garment, which was used for identification, and putting on beautiful and appropriate robes, casting off the wrinkles and blemishes of age, for the freshness and vigor of manhood or womanhood. White being the emblem of purity is much sought after, but can only be attained when the interior is pure—if this is spotted, spots will be seen upon the garment.

The colors as well as the textures of the garments in the spheres, are emblematic of the feelings and conditions, and these become a valuable aid in developing, not only the individual to whom they belong, but all who come within the sphere of their influence. Every angelic figure in earth-life knows that clothing affects man, both in his character and form, often producing real disfigurement. We remember an interesting scene in spirit-life, in which a little girl, who had passed into the interior when quite a small infant, and who had been wearing beautiful fairy garments in her sphere, was to return to earth. Arrangements were being made for her to visit her friends, and she was delighted with the prospect of the journey, but when one of her guardians brought forth a garment of much coarser texture than that which she had been wearing, and indeed, that she had ever seen, she indignantly refused to lay aside her beautiful gossamer dress, and put on the coarse garment. It was a long time before it could be explained to her, that the garments which she wore in the bright and beautiful home in the Summer Land, would not protect her in the heavy atmosphere of earth, to which she was to be introduced. After the proper explanation, the childlike desire for the journey and the visit made her willing to submit to wear her lousy-woley dress, as she called it, though to us it was far from such. Although spirits do not experience any trouble from the changeable temperature of earth, there are electric condensations peculiar to each locality, that render it necessary for them to adapt themselves to these conditions.

The clothing of spirits being drawn together, and held by the attraction of their conditions and their will power, can easily be changed by the same. But we must not pursue this subject further here.

The other prominent labor which occupies as much time and exertion on this plane,—procuring food for these bodies, will soon be laid aside.

in the spirit life. As man, in the rude conditions of primitive life, finds that which he needs to support his body, without much exertion, in the spontaneous productions of nature around him; so in spirit life we find the elements which supply the demands of the system, and with a freedom far superior to that which we have referred in the primitive life, the spirit feels an attraction towards those objects, which contain a superabundance of those elements which are essential to its development.

A few of these are contained in the mineral kingdom of the various planets—first, those on which the spirit had been embodied, and when a portion of all the elements of that particular planet is resolved, the power is attained for visiting others for a similar purpose. The vegetables and animals of the planet give out certain emanations, which are of importance in certain conditions, and which may be received even at a distance.

A very important means of spiritual growth comes from our fellow beings, in the form and out of it.

By a wise and bountiful provision in nature, every thing is calculated to produce more than it needs for itself. Hence there are emanations from all bodies, and those who are capable of perceiving the soul of things, realize these things every where, but it is on the spiritual plane of humanity, and by the dwellers in the inner life, that this is most beautifully exemplified. Whenever these come into the presence of a healthy, harmonious individual, whose aspirations are pure and holy, they feel that the soul has been fed and strengthened, and the more perfect this communion, the more real and satisfactory will these experiences be.

In spirit life, there are as far superior to those in the flesh as that life is above earth-life. It was in view of these things and with a knowledge of this pure and holy soul-strengthening communion, that Jesus, in asking for the daily bread, embodied the essential thought, "Thy kingdom come, thy will be done on earth as it is in heaven." This spiritual communion of congenial souls on earth, is the nearest and most perfect approach towards heaven here that can be realized. The soul thus calmly and quietly feeds upon the heavenly manna, and realizes a foretaste of heaven, in a felicity which no language can portray. Well did an ancient writer declare, "Eye hath not seen, nor ear heard; nor hath it entered into the heart of man (on the earthly plane)," to conceive of the good things which are store for him. The soul alone can reach forth and pluck this heavenly fruit.

Would you know of your pursuits in the after-life, look deep down into your own souls, and see what you are doing—see what portion of the pursuits which now occupy you, it would be desirable to lay aside entirely; what to modify, and especially what are so pure and holy that you would desire to retain them, and have them extended as far as they can be.

Here is the key to the pursuits of the future, and as in this life we are drawn towards our various pursuits by external conditions and interior feelings, so will it be in the inner life,—only that the influences bearing upon us may be higher as we progress to those conditions.

Many of the barriers to our progress are temporal. Much of the suffering of humanity comes from being placed in improper positions and relations to one another. The struggle which death produces in the upgrowth of the conditions of the soul and in the development of the consciousness of well performed duty. The lesson from this should be, that we begin here and now, to make our pursuits in life such as to require the least possible change. That each day we look over our lives and see which of these we would like to have continued, and which should be laid aside, and thus making the effort to cease to do evil, we can not fail to learn to do well.

Let us remember that heaven is in the soul, and not in any palace or locality, and that just in proportion as its actions are harmonious, will we experience this state without any reference to the place we occupy, or the fact that the soul is imprisoned in this body, which we ignorantly call ourselves.

JUDGE EDMONDS.

We are pained to learn that this noble man in the cause of Harmonial Reform, is now confined to his room, helpless from paralysis of the legs, brought on by excessive brain work. In a letter to a friend he says:

"Since I saw you last, I have met with a misfortune from which I am afraid I shall never recover. You know how long I have suffered from neuralgia in my leg. In the early part of last week these pains left me entirely, and my legs began to lose their strength. Now I have no use of them at all. * * * When you are at leisure, call in. You can come at any time. There is no danger that you will find me just gone. * * * I fear my * * * is like being for murder in Brooklyn—all played out. I did not know that a blessing in store to have legs. I arrived at the point of not knowing it even when a fellow did kick my shins. I can't bring any more of beating any man of my age at a fight or a foot race."

But Iaint dead yet; there is enough left to enable you to recognize him.

Your old friend, J. W. EDMONDS."

The Judge is very calm and hopeful under his afflictions, knowing g that it will not be long before he joins that noble companion of his who passed over the shining river many years ago. We love Judge Edmonds, for he is a pure man, one whom the angels have showered many blessings upon, and who has been devoted to the cause of humanity.

FRUIT AND FRUIT TREES.

Don't fail to supply yourselves with fruit trees. In another column will be found the advertisement of Brother Isaac Atwood, Lake Mills, Wis.

He is a reliable man and will furnish just such fruit trees as you may order.

Another consideration, trees from Wisconsin nursery are adapted to the north-western climate, and sure to do well.

Human Nature.

Published by James Baines, London, is a monthly Journal of Zoistic science, intelligence, and popular Anthropology, embodying physiology, pathology, psychology, spiritualism, philosophy, the laws of health and society. An emotional and family magazine.

The February and March numbers of the above named Journal is upon our table. We with pleasure recommend this well executed work, as replete with valuable reading matter, and worthy of a place in the family circle of all lovers and seekers of truth.

Statistical Department.

In this department we propose to publish all reports that shall be forwarded to us by individuals or committees of local societies, if ready to contribute, and shall be published, not only in regard to their own towns, but in regard to adjacent towns or localities, where our paper may not be circulated. This is intended to remain a permanent department, and to be open for contributions from all.

We wish it to be understood that we expect that each report will be subject to supplemental reports from time to time, as we perceive that should be discovered, and changes made in the statistics of the various societies.

REPORTS.

Kelling Station, Jasper Co., Iowa.

Names of Spiritualists reported by J. G. Blackney—A. Blackney and wife, J. Blackney and wife, Mrs. L. Cole, L. Cole and wife, J. S. Morrison, H. Blackney and wife, D. F. Weller, M. Waterman, and wife, A. Blackney and wife, T. Taylor, wife, and two sons, E. Pierce and wife, M. Simmons and wife, G. Morrison, P. Butler, F. Cudworth, and wife, Mrs. C. C. Cudworth and wife, Mrs. T. L. Tellestone, son, daughter, C. Tay, or wife, and wife, Mrs. K. Cudworth, two sons and two daughters, W. Henry and wife, Mrs. Cudworth.

Six churches, two Congregationalists one Baptist, one Methodist, two Roman Catholic. The Catholics are the strongest party.

Two speakers here last year.

Morristown, N. Y.—W. C. Williams, Mr. and wife, and son, R. M. Jones, wife, two sons and daughter, H. C. Williams, and wife, and daughter, M. D. Taylor, wife, and two sons, E. Pierce and wife, T. Taylor, wife, and daughter, E. Pierce and wife, M. Simmons and wife, G. Morrison, P. Butler, F. Cudworth, and wife, Mrs. C. C. Cudworth and wife, Mrs. T. L. Tellestone, son, daughter, C. Tay, or wife, and wife, Mrs. K. Cudworth, two sons and two daughters, W. Henry and wife, Mrs. Cudworth.

Six churches, two Congregationalists one Baptist, one Methodist, two Roman Catholic. The Catholics are the strongest party.

Ripon, Wis.—Names of Spiritualists reported by J. Woodring—D. D. Dutton, Mary E. Dutton, Charles Curtis, S. D. Nasset, Mrs. Sweetie, Anna Wright, J. D. Mason, E. M. Nasset, Mrs. Anna H. C. Woodring, Mrs. Anna Woodring, P. Woodring, M. A. Baldwin, E. M. Baldwin, M. L. Marlow, Mrs. Fish, J. C. Derby and wife, Mrs. L. Brown, Mrs. L. Brown and wife, J. Jenkins and wife, A. Hill and Mrs. Hill, Mrs. Hill.

Five mediums, names—W. Parmeier, J. B. and Mrs. Ayer, M. L. Marble and Mrs. Baldwin.

Five clairvoyants, names—J. W. Root, Charles Gould, Albert Root, Phanctette, writer, and Charles Gould.

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Communications from The Inner Life.

A DEAD MAN'S MESSAGE.

Paraphrased from Arabic verses quoted by Mogereth at Balaam. Palgrave's Arabic:

He who dies at Ayan sleeps.
This, to comfort faithful friends.

Faithful friends! It lies, I know,
Pale and cold and still as snow;
And you say, "Abdullah's dead!"
Weeping at his feet and head;
I can see your falling tears;
I can hear your sighs and prayers:
Yet I smile and whisper, "Yes,
I am here; this is all—rest,
Cease your wail and let it lie;
It was mine. It is not 't."

Sweet friends! what the woman gave
For its last bed in the grave,
Was a hut which I am quitting,
Was a garment no more fitting;
Was a cage wherewith, at last
Like a bird my soul hath passed.
Love and kindred, like the kiss,
The weasel, not the garb—the plume
Of the eagle, not the bars
Which kept him from the stars.

Loving friends! be wise and dry
Straightway every weeping eye!
What you lift upon the bier
Is not worth a single tear;
'Tis a simple reed sheet;
Our wife is dead, our son is gone;
Tis she who was nothing—leave it there;
The pearl—the soul—was all—
'Tis an earthen pot, whose lid
Allah sealed, the while it hid—
That treasure of his treasury—
A mind that loved Him; let it be!
A mind that loved Allah more
Since Allah gives to His store?
Allah glorifies! Allah good!
Now thy word is understood!

Now the long long wonders end,
Yet you weep, my foolish friends;
While the man you say "is dead"
In unspoken life instead.

Lives and loves—what?—not, "Is true,
For the love that shines is death;
But in the light you do not see
Raised to full felicity;

In a perfect paradise,
And a life which never dies.

And this blessed life I see
Is not a dream nor phantasy,

We have meat and we have drink
More truly than you do;

Drink the delicious goblets wine,
Feast upon a food divine;

But food and wine together pour—
One mystery, of many more—

From the same source—both are pressed
Pur heaven-milk, from a maiden breast

If you hear me, can you take
What I say?—it is the sake

I speak—of two or may be, one—
The rest will also learn anon.

Farewell! friends! yet not farewell,
Where you are free, I too shall dwell;

I am gone beyond your face;

A moment's march, a single pace.

When you come where I have stepped,
You will wonder why you wept;

For the love that shines is death;

That heart is all, and there is naught.

Weep awhile, if you are faint,

Sunshine must still follow rain;

Only, not at death—for death;

Now I see that long breath

Which our souls draw, when they enter
Life that is of all life centre.

By ye certain—all seems love,

Ye see not the love I have;

Ye start of hope, and come

Breath onward to your home;

From its happy gate—my ken;

Sees you—struggling souls, not "men."

All for nameless joys deferred;

Which your wills may stay or speed;

But me—one!—had my will—

"Eh Allah! his Allah,"—yea,

Thou Lord Divine! thou Lord, alway!

He that died at Ayan gave

This—to those who made his grave.

EDWIN ARNOLD

FRANKE'S JOURNAL.

FRANCIS H. SMITH, OF BALTIMORE—MEDIUM.

George E. Watkinson.

I lived in London in the reign of George I., and was a lawyer of some eminence. In my early days I had been a writer at a public house, but owing to great fondness for learning, I managed to pick up enough to enter an attorney's office. Here I advanced rapidly; soon acquired the confidence of my employer, and after a while was taken into partnership. The firm was very successful, and my partner having passed away, I became the sole member.

It was the custom then for attorneys to take charge of title deeds and valuable papers. This constituted a large part of my business, and this necessarily brought me into close relationship with many families of the nobility and gentry. It also let me into many family secrets.

I had reached the age of thirty-two before I entertained any thought of marrying, when I became acquainted with a young lady who was one of the Queen's attendants. She was daughter of the Earl of Carlifield, whose aristocratic pride revolted at the thought of such an alliance. But I had won the heart of the loved one before the Earl had any intimation of my design. He became furious when told that I wished to wed his daughter, and still more so when told that she reciprocated my love. All intercourse was perpetually denied, and we were left to accident for our stolen interviews.

One day I had gone to the Queen's Park in hopes of meeting my betrothed, and she had wandered amidst the shrubbery in hopes of meeting me. We met, and what a blissful time we had. Just then a waiter gave notice that the Earl had arrived and had called for his daughter. She flew to meet him but not before he had caught a glimpse of me. He came running to meet me with his sword drawn, and would have slain me on the spot had I not jumped over the enclosure and escaped.

The Earl then lodged a complaint with the Queen, who took Elizabeth to task about it, but she firmly avowed her love for me and declared she would marry no other. This not a little astonished the Queen who at length said, "well, my dear, if you love him, marry him if you can. I certainly will not interfere." This was soon repeated to me, and after that I had no fears.

I now came to a singular event which in some measure affected my after life.

I had been at work all day trying a case in court, when a man stepped up and asked for a private interview. Having invited him into my office, he told me it long account of his having been a student in Ireland, where he saw my father's greatest distresses for want of money to pay his rent at west. Immediately to a friend and provided the money, and delivered it to him for safe keeping, and promised to set off immediately. The man was an impostor, and when I discovered it I despatched to bring him to justice. But he evaded me for some time. One day I met with him at market, and immediately called an officer and had him arrested. He was brought to trial, and only escaped death by my intercessing in his behalf. He became my bitter enemy, and never lost an opportunity to do me an ill turn. He will appear again in my narrative. His name was Michael Leary.

All my thoughts now were centered on Elizabeth, and how to bring about our marriage. Certain forms were necessary which I found difficult to manage. There seemed to be no alternative but a flight to Scotland, but how to accomplish this without her father's knowledge was the rub, for after the Queen's sentiments were known, a closer watch was kept than ever. At length I laid a plan that was successful. A coach was placed at a certain spot which Elizabeth was made acquainted with. Her maid was let into the secret and promised to accompany her. I kept guard near by, ready to spring in when she took her seat. The maid had already disposed of the luggage.

About evening we commenced our flight, and continued it all night. By morning we had got too far for pursuit, and cast away all fear. Thus we proceeded until we came to Sterling, and were met.

Having remained there a week, we set off on our return, and reached London in safety.

Our first visit was to the Queen, who received us cordially, and then to the Earl, who ordered his door to be shut against us. This distressed Elizabeth very much, but she had made up her mind to it, and a while became calm.

Hardly was I comfortably fixed at home when a message purporting to come from Ireland announced the death of my father. I immediately set off, look into the state of his affairs. On reaching Ireland I found my father in good health, and then ascertained that the message came from Michael Leary. This gave me the first intimation of his humility.

Nothing material occurred now for several years. I was daily advancing in my profession until I obtained considerable eminence. My wife presented me with three children. I was blessed with as much domestic happiness as falls to the lot of most men. The Earl was still implacable. No intercourse was allowed between the families. At length he was called upon to pay the debt of nature; but he underwent no change, and left no blessing for his child. This weighed heavily upon her and was a severe blow.

One day while we were at church waiting for my coach, I left my wife for a while to look after it. Just then a man came and told her I had been killed by a run-away horse. The sick struck her into spasms, which in her delicate condition proved fatal. That man too was Michael.

I was now as wrretched as you can conceive of at present. Her image never left me a moment. Her children were dearer to me than ever. I began to entertain some thoughts about religion, which until now I had not much regarded. But I encountered difficulties at every step.

I could not receive the account of creation given in the Bible. I could not believe in such a God as the Jewish scriptures described. I could not believe in an almighty Father filled with hatred against his children, exciting one portion to butcher the other. I could not believe in a heavenly father condemning his children because they could not contray to the impulses he had implanted in them. I could not believe in the absurd doctrines the Church had adopted in regard to a future state, making no distinction between education and the want of it. I could not believe that endless woe was just for the longest life of crime. I could not believe in a religion that saves a life long sinner by a death bed repentence. Nor could I give my sanction to a hiring priesthood, rioting on the hard earnings of the people.

And when I looked into the lives of the clergy and many of its professors, I saw nothing attractive—all seemed greedy of gain. I could not advance another step.

But I was no infidel. How could I deny the works of God. Every speck of grass, every tiny insect, every fluttering bird, every waving forest, every beam's pulse, in the cloud-capped mountains, in the rolling ocean, the star sky, the thunder, voice and the lightning flash, all proclaim the great first cause, and my soul did not shrink from it. Here was a religion that I could not fit in, and soul gave full assent. I believed firmly in a future life. My aspirations went up continually for re-union with my dearest, and never did I lie down at night but her image was at my side.

I gained no solace from time, and but for my children, life could have no joy for me.

I lived after this more than fifteen years; saw my children all educated, and as promising as heart could desire. Throughout all that time my wife was as dear as and present as ever. My last moments were calm and clear, and I fell asleep with a full reliance on my heavenly father, and a certain assurance of joining my wife. And that assurance was soon realized, for on opening my eyes there she stood with her smiling welcome to me, and how my heart leaped to see her. She came and folded me in her embrace, and kiss after kiss was received and returned. How I gazed into her soft blue eyes; how I scanned her over and over as though it were heaven enough to be with her.

She then told me I must wander in the garden awhile until all the corruption of earth was gone, but that she would be with me, and aid me in the task.

I sat down and began thinking over all my past life from childhood up, and it was astonishing how many sins I had committed, sins hardly thought of at the time and forgotten, but memory brought back every one of them. How I qualified under the stings which conscience inflicted; and how my darling tried to comfort me I wandered thus for some time, no living being but her.

Although glancing stony garments, I discovered their appearance completely changed; they had become quite bright, and the state of my feelings too, had become altogether different, and I perceived my wife clothed in smiles; her face fully beamed with delight. She threw her arms around my neck and exclaimed "you are free, you are free," and at the same time pulled me along.

How shall I describe the splendor which now opened upon me. I have no words, nor could you conceive of such beauties as now burst upon my bewildered gaze.

I have seen the Earl. He was in the garden a long time, but is now quite a different man. He almost worships his daughter and her love is none the less for him.

I was brought here by George Geoffrey. He is constantly here, and takes great delight in the messages that are coming from so many spirits of whom even were crowns. I also feel deeply interested, believing you are designed for a great work. Good-by.

IN CHARGE OF A GENTLEMAN.

Dr. Mary E. Walker, who is distinguished for her long hair and short dress, writes as follows to the *Woman's Advocate*:

Yes "in charge of a gentleman—a wife's mother, and still not able to travel without being put "in charge" of somebody!"

A young lady that father and mother think competent to marry, and still can not travel twenty-five miles without being put "in charge" of a gentleman."

Won't the women laugh in heartily indignant manner (in a few years from now) at such an idea? Every time we hear of a "woman" "in charge of some gentleman" it reminds us of the wax doll sent in charge of a railroad conductor, or a boat's captain. The nonsensical part of the parrot is often as entertaining to such officers as the gab of such women, whose fathers and husbands acknowledge are not capable of

taking care of themselves by the act of putting them "in charge" of some one, when they can not accompany them themselves.

Or it reminds us of wax dolls in the hands of children, who treat them as "play human beings," with play intellects.

But if officials in public thoroughfares were the only gentlemen that men's wives and daughters were trusted with, the absurdity and immorality of the same, might, perhaps, be something.

There are many cases where the first steps in immorality have been taken while on a journey "in charge of a gentleman." When women are dressed sensibly, they will not be put in charge of anybody, but while they will submit to the slavery of long skirts sweeping the ironies, they must be "in charge" of somebody who is their master—(of the situation).

For the Religio-Philosophical Journal.

SPIRIT PICTURES.

NEW AND STARTLING DEVELOPMENTS.

My advent as a Reformer—the latest Discoveries in Spirit Pictures—Spectral Flame seen in a common Lamp Illuminates the Apartment with Dazzling Brillancy—Spirit pictures appear on the lamp chimney—Living Figures moving about—the party of English Hunters—the Nocturnal Sleight-Rite—the Midshipman Vision—Looking Glasses used as Spiritscopes—how to tell the different Grades of Invisibles—General hints.

When I first entered the field of spiritual labor, at Chicago, only a few months since, I then there condescended myself, to the work of doing all I could, to promulgate to inquiring minds, whatever I could meet with in the glorious principles of our Harmonial Philosophy. Accordingly I organized private circles, which met weekly on the West Side. I attended public lectures, lyceums and circles; sought out as personal friends the society of those who had been long in the ranks. I made it a business, after the secular work of the day, to assist my guides in developing my own spiritual powers. Yet I was not satisfied. I felt assured we were about to have a new dispensation revealed to us from the Spirit World, and I was very anxious to participate in the enunciation of newer, bolder and more forcible principles of spiritual science, sustained by phenomena, too universal and self-evident to be denied, even by our bitterest enemies, when presented to them.

Well, the Invisibles favored me. They timed the memorable meeting between dear old father Rogers and myself; it was he who first gave me an inkling of the method of taking spirit pictures.

Since then, having much leisure time, I began to experiment, and, even by our bitterest enemies, when presented to them,

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